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Central Africa

Universities' Mission to Central Africa

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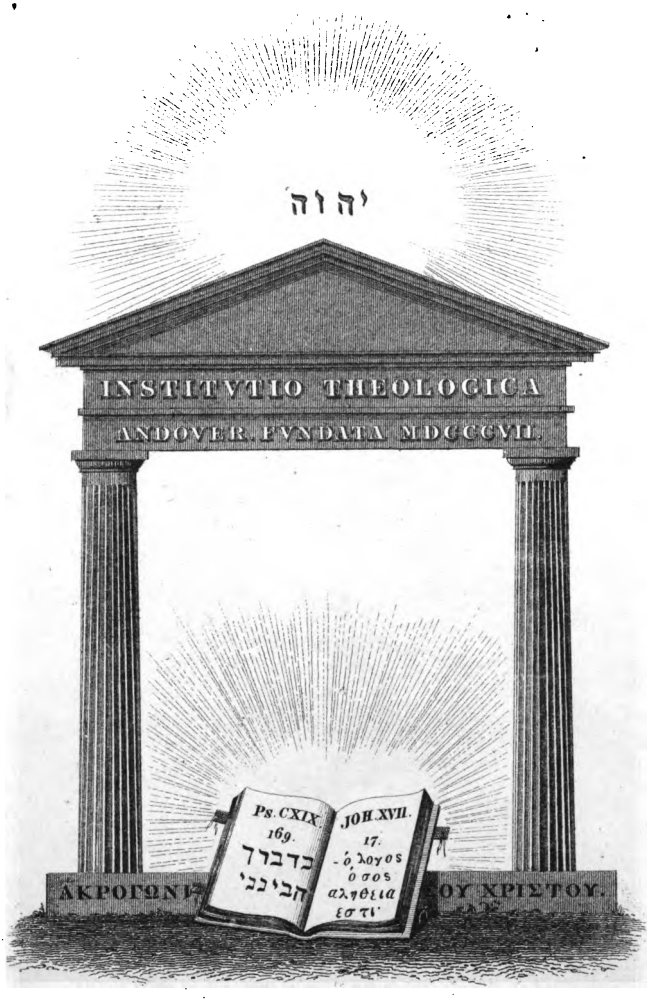

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CENTRAL AFRICA;

A Monthly Record of the Work

OF THE

UNIVERSITIES' MISSION.

[*London Office:—14, Delahay Street, S.W.*]

EDITED BY THE REV. R. M. HEANLEY,

Rector of Wainfleet, All Saints.

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CENTRAL AFRICA

A MONTHLY RECORD OF

THE WORK

OF THE

Universities' Mission.

"Servant of Servants"

LONDON: WELLS GARDNER, DARTON & CO., 2, PATERNOSTER BUILDINGS.

CENTRAL AFRICA.

Central Africa.

AMIDST the ever-increasing crowd of monthly magazines, there are yet but few devoted to the Missionary work of the Church.

There may, therefore, be room found for a new venture of faith in this respect. Central Africa is still emphatically the *Dark* Continent. We have in our printing press at Zanzibar, worked by native Christians, one great agency for enlightening it, and it is in exact accordance with the often expressed wish of the late Bishop Steere, who first set up that press, that we should "publish as often and as widely as possible at home what we are doing in Africa, and what we want to do," and so at home as well as abroad, throw "Light on the Dark Continent." Hitherto this has been done in the shape of Occasional Papers, in addition to the Annual Report; but the very fact of their being occasional, as well as their cost, has seriously impaired their effect. Constant complaints of want of regular information reach us from our friends, and the general public has scarcely, if at all, been reached.

It is the object of this magazine, which will be issued monthly, at the price of only a penny, to remedy this defect. Our own work will naturally occupy the greater portion of our space, but room will be found to record, from time to time, what others are doing to advance the cause of Christianity aud civilization, both in the way of direct Missionary enterprise and exploration and discovery.

Furthermore, we desire by means of this publication, to furnish regular topics for intercession and thanksgiving, that those who pray for us may pray with understanding; and we hope to secure for the Universities' Mission the sympathies and support of many, who are apt to think that they are not "rich enough" to take any part in Mission work. And so, earnestly commending our effort to the blessing of Almighty God, without Whom nothing is good, we present to our readers the first number of CENTRAL AFRICA.

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The Masasi Disaster.

MASASI is situate about 400 miles south of Zanzibar, and 130 miles inland from Lindi on the route to Lake Nyassa. It is our first settlement of freed slaves in their own country, and was founded by Bishop Steere in 1876, when he took up some sixty souls, whom he had trained and Christianized in Zanzibar, after securing them from captured slave dhows at the hands of the British Authorities. It has since then been reinforced from time to time by fresh batches from the same source, and at the present time has a population of some 160 souls, under the charge of the Revs. Chauncy Maples and W. C. Porter, whilst off-stations have been established at Newala, Mkwera, and Mtua, and the Rev. W. P. Johnson has pushed on 300 miles inland to Ngoi on Lake Nyassa itself, whilst the Rev. H. Clarke, has lately established a station close to Lindi on the coast.

All was going on well and letters were daily expected at Masasi from Ngoi, when the whole country was disturbed by the incursion of a wild marauding tribe from the highlands, N.W. of Masasi. At first it was thought they would speedily depart with the first spoils they could seize. But when they established a regular boma, or camp, the whole country was terror-stricken, and with the exception of those living close to Masasi, all fled to the mountains, sure that their turn would follow. Still it was thought Masasi itself would not be attacked, till a fugitive who came in said he had seen the Wagwangwaras, whilst dancing over their booty, pointing their spears towards Masasi, a recognized sign of their intention of attacking the place thus indicated. After deliberation it was decided that Mr. Maples should visit them in their camp and try to arrange a treaty with them.

Unfortunately he missed them, as they had already set out to attack Masasi by another road. The Wagwangwara broke into the Mission Station just before sunrise, on Friday, September 15th. Sellim, an old Kiungani boy and a promising teacher, was killed, with two catechumens, a man and a woman from Mbweni, with four children. Finding there was no resistance, the Wagwangwara chief was able to restrain his people from further slaughter. Several others were wounded, but are progressing favourably. The Wagwangwara then seized everyone they could lay hands upon, many having escaped to the forest and hills, and others to the Mission-house compound, which was fortunately surrounded with a stone wall. They captured about thirty-nine or forty, but Porter succeeded in redeeming some of

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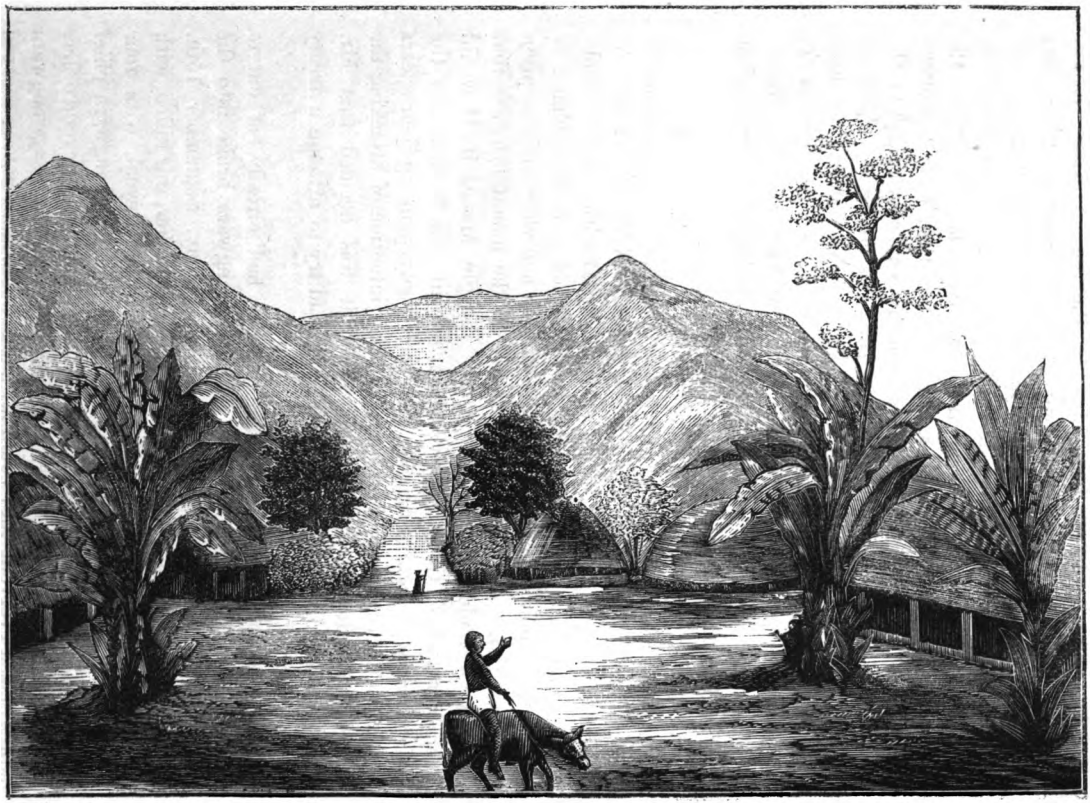

MASASI—COLONY OF RELEASED SLAVES ON THE ROAD TO LAKE NYASSA.

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them as far as his barter-cloth went, leaving twenty-three native Christian adults, and six native Christian children still in Slavery. Mr. Porter acted with great judgment and tact; he managed to come to an understanding with their chief, and kept them all out of the Mission house and compound, although several attempts were made by the Wagwangwara to get in for the purpose of stealing. They sacked the Church, but when they heard it was the House of God, they were afraid and returned the sacred things and furniture of the Church. They encamped for some time near the station, and for many days kept wandering about, but without any further molestations. They did not burn any of the houses of the Mission, although they have burnt all the villages of the natives around; before they finally departed, our people got over the awe of them and used to go and buy little curios from them. They asked Porter to pay them a visit in their own country, and promised to wait in the neighbourhood, at Majeje, about sixty miles west of Masasi, for the goods for the ransom of the native Christians. The chief said he had power to control his people in fighting, but no power to make them restore captives without ransom. Mr. Maples was able to return after they left; he could not get through them while they were around the Mission, but waited with Matola at Newala. Stores have now been procured from Lindi on credit with the Hindoos there, and Mr. Maples will follow the Wagwangwara with the cloth, and try and recover the captives. The Wagwangwara have been resisted or attacked by some people, and in disgust they have gone off entirely to their own country. This will make the redemption very costly and difficult, as their own land is just to the north-east of the northern end of Lake Nyassa. The ransom will cost about 15 dollars each, say £100; cost of the expedition, food and pagazi with wages, say £150; refitting out our poor plundered people, £100; helping the natives to buy food—for a famine is feared, as the harvest has been carried off—say £100. With what has already been expended, the whole sum cannot be less than £500.

Rev. W. C. Porter writes under date of Sept. 26th, 1882.

"Besides goods for the ransom of our people, we shall want the means of paying our porters for the journeys to Lindi and Majeje, and also on their return the Nyassa party. I suppose there will not be much to buy for our own food from the natives, so we must chiefly depend on our own stores; we have flour and meat tins, but should be glad of more presently, We have also some mtama stowed away in hiding. The cow and sheep and fowls were carried off; some ducks left,

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one faithfully continuing to sit on eggs. I am doubtful about getting a party off to Johnson, which, but for this, we should have done this month, even without waiting the return of the former party. Is it possible to send to him by the Zambesi? Another question is helping poor neighbours, the natives around, in their probable want of food; it would be a grand opportunity, and of course the right thing, if we can get some rice or mtama from elsewhere.

"This visitation will, I trust, stir us out of some selfish security and worldliness and covetousness into which we have, I fear, as a community, been sinking at Masasi. And perhaps some of the absurd dread of the Wagwangwara may be dispelled by our people staying, and this last day or two quite, as it seems, at ease with them —buying spears, &c. May we not also trust that God has been sheltering us from worse harm—burning of houses and food stores, carrying off or injuring more of our people, entirely, I suppose I may say, at their mercy—and that so His care for those bearing His name, however unworthily, may be the unworthy means of drawing others to Him? Further, may not this be an opening into the country of the people of the Wagwangwara? By the way, the name of their chief town is Mgolowolo(?), eight days' journey from Majeje, good travelling—seventeen with loads. I hardly know whether you wish for more details afterwards, or how the affair looks to outsiders, we having been, of course, so absorbed by it, and the changing aspects and fears, and plans about it during these twelve days."

On Sunday, September 10th, several of the neighbouring chiefs met on our baraza to discuss what could be done. Little definite conclusion was arrived at, though the general opinion seemed to be that the enemy would actually come. Mr. Maples assembled all our own people before church, and addressed them on the duty of acting in concert, whatever else we might elect to do; he proposed that they should hold their ground, that on the first alarm of the enemy the people should, if possible, quit their houses and take refuge in the walled-in yard, that no one should fire a gun, but that Mr. Maples should, through an interpreter, at once try to bring the matter to a peaceable issue; he said that if on the other hand the people themselves would prefer to go that same day to the hills for refuge, following the example of their Makua neighbours, then Mr. Porter and he would stay to guard the property alone. A show of hands was then asked for as to these two plans; the former was unanimously adopted, and our people firmly decided to abide by it. Late in the afternoon of Sunday a Makua named Mwinana passed through the village, saying he intended going alone at once along the Majeje road to reconnoitre, and find out, if possible, the true state of affairs. On Monday all our people refused to work, saying they were in too much alarm. On Tuesday at 2 p.m. Mwinana returned.

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with another fugitive from the Kilwa caravan. This last man brought the news that he had come night and day as fast as he could, and that he had seen the Wagwangwara dancing their war dance and shaking their shields and spears in the direction of Masasi, a well-known indication that their intention was to come on to us. No time was to be lost. After carefully considering whether it was better Mr. Porter should go than Mr. Maples, to try and make terms with the Wagwangwaras, was agreed that the latter should go and Mr. Porter stay. The task to be done was exceedingly difficult, and Mr. Maples' knowledge of the language, and experience of the natives seemed to decide the question. They discussed, also, what should be done if he should be so unfortunate as to miss the enemy in the road, and they were to move upon the village in his absence. The decision was "let our former plan be strictly adhered to, and if "necessary to save life or from a second slavery, let every single bit "of property we have be given up. Let every conciliatory measure "be adopted; let a promise be given that one or other of us will, as "soon as possible, pay them a visit in their own homes."

No praise can be too high for this noble decision which had been come to, that in the event of an attack no resistance should be offered. It was in exact accordance with the principle laid down by the great Gentile Missionary for the conduct of Christians living amongst the heathen, "*Why do ye not rather suffer wrong.*" And it was politic, for it appears from the result that the Wagwangwara chieftain recalled his men from the attack as soon as he saw that no resistance was offered. But we, who are safe at home, and in no danger ourselves, must not let the happy sequel blind us to the moral courage of those who, having deadly weapons of precision in their possession, refused to use them, lest they should injure the preaching the Gospel of Peace in that district hereafter. The protection of Masasi in the future is a matter requiring the most serious consideration, but the conduct of our Missionaries at the present juncture admits of no question. The Victoria Cross has often been won by a less effort of true courage.

Child Life in the Mission.

CHAPTER I.—"KIINUA MGUU."

MY "Baby Brother was thrown into the sea because he was so little and gave trouble!" Oh, how sad! Can it possibly be true?

Ah, yes, and sadder things than these they tell us; these little

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waifs and strays of humanity, gathered at last from every part of East Central Africa, under the kind care of the Universities' Mission. There is not one that has not got some sad story to tell of suffering and cruelty, which one would have thought would leave some lasting mark upon the poor child's mind, some brand of slavery; and here and there at Kiinua Mguu or at Mbweni, the schools where our little released slave-boys and girls are being trained up to become, in God's good time, the native Missionaries of Africa, you can see some with whom this has really happened; you can see one sitting moodily apart, listlessly playing with bits of stick or stone, with a weary, dazed expression as though the world had been too hard for it, and blotted every happiness out of its little life, and its body is worn almost to a skeleton, and Miss Thackeray will tell you when you ask, "Ah, yes; that is Siyenu. She was four days without food or water in the slave-dhow. The Arabs had run short of provisions and it fell a dead calm, and there they lay tossing lazily upon the oily sea, under that scorching sun, and one by one the children starved and sickened and died, and the sharks swam around the ship in scores, and fought for the bodies when the Arabs threw them overboard; until the Arabs were almost as glad as the slaves themselves, when a man-of-war came in sight and captured them, although it meant the confiscation of the dhow and perhaps two years' punishment for the crew in the Sultan's convict-gang in Zanzibar," and poor Siyenu then was almost dead when she was brought to us, and seemed to have lost her reason, and she takes a long time recovering health and spirits; and though she is barely ten years old, she will never be a child again. And yet sometimes she tells how she was once well taught and could do sums and count in Arabic.

And there is one poor sufferer who has been here now 12 years, and yet has never known a day of health, and now blindness too has come on him and blotted out the light of day, but for him, we thank the God of the fatherless, that as his sight of outward things grows dim, brighter and more piercing grows the sight of "that inner eye, which no calamity can darken." Poor Allestree! inherited generations of bad food and bad living have laid the seeds of disease, and cruelty and neglect developed them, till one might say, to look at him, that he might well be weary of his life; but go and speak to him, and see how his poor sightless eyes turn cheerfully towards you, and a sweet smile, all the sweeter because there are sad lines of daily suffering about the mouth, answers your greeting. Sometimes when the school-house is quiet, and the lizards are still basking in the still hot sun,

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and the subdued murmur of the boys in school comes dreamily through the open door, soft strains of dear old English hymns creep through the deserted courts and tremble on one's ears with memories of home, and if you trace them to the chapel and go softly in, you may see Allestree there, bending over the harmonium, with his crutches laid aside, and his face upturned and his troubles forgotten in the mystery of sound, feeling his way from key to key and tracing out the hymn-tunes he has learned to love, and then the busy hum of school grows louder, and the voices rise together singing the evening Psalm, and then they come, as boys come out from school all the world over, tearing, rushing at breakneck pace down the stone steps, some swinging down hand over hand, like black monkeys, and pushing, shouting, singing out into the open air, as if they were again set free from slavery. Then to pick sides for football or cricket, or to organize a party down to the swamp to sail their boats, or fish, or perhaps to bathe when the sun begins again to dip behind the distant hills, and then to tea. A long dark hall with a double row of tables at which they sit, with platters heaped with maize-porridge and treacle, and piles of fruit. But after tea, they clear the corridors for a dance. If you care to stop awhile and watch the dance proceed, it is strange how the excitement grows. It seems as if their savage instincts are only slumbering, and ready to wake again. They form a ring, keeping time with hand and foot, singing choruses, the words of which I, for one, could never translate, and which I began to doubt at last to have any meaning; then two boys from opposite sides dart into the circle, and begin a wild frenzy of a dance describing a hunt, or a fight; arms and legs begin to fly wildly about, the chorus is enlivened with wild screeches at irregular intervals, and as each couple is tired, another takes its place, but they never lost the steady rythm of the dance. It is wonderful, the power of keeping time that they have. Often in singing hymns their energy would carry them clear out of tune, but never out of time. But if you come away from this and get a little group together on the broad landing at the top of the stairs, they will take up in turn to tell stories of their former life, Strange vistas of savage life begin to open out; strange records of how men live far away in that mysterious continent, in places where no white man's foot has trodden; quaint pictures of grass huts like gigantic beehives, each with its entrance hole that you must crawl into on your hands and knees, all standing round the big tree that marks the centre of the village, where the Parliaments are held, and the group of spears and trophies are kept, and the high

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stockade all round fenced up with huge posts, and thornbushes stuffed in between, round which the hungry lions prowl at night, when all the cattle have been driven home and the gates are shut. And they will tell of how sometimes a starving leopard leaped the stockade in the night and attacked the frightened goats, and how the chief's gong beat, and all turned out with stones and spears and guns, and how he made a gallant fight of it, and did great harm before he died, so that the medicine man averred that it was not a real leopard, but an evil spirit in the form of one; and then some little boy gets more excited than the rest, and starts up and tells with flashing eyes and striking gestures of how he saw a leopard seize one of the village herd, and how the poor thing bellowed and tossed and ran, but the cruel beast clung and drank its blood, until the great ox staggered and fell and died "ame quísha kúfa kabísa." He ends breathlessly while his comrades all recall similar stories, and sometimes they go on to talk of the sad and evil fear of spirits, that was part of their religion before they became Christians—for you know that the difference between England and Africa is, that here we worship God, but there they worship the Devil—and they tell how once they thought that an evil spirit lived in every hollow tree, and that if they did not worship him he would bring great evils upon them, but now they say the evil spirits cannot harm them in their new home, "for it is under the favour of God, and the angels watch over them."

Here we must stop for the present.. Next month we will go on to tell you HOW THEY COME TO THE MISSION, but dear English children who read this, will you not pray that God may lead these little waifs and strays further and further the path that leadeth to eternal life?

Home Jottings.

WE are very glad to be able to state that the Postal Authorities have realised that the mail service to Zanzibar is an Imperial question, and not merely a matter of Finance. Consequently they have renewed it, and the possibility has been averted of the miseries of old days, when the Mission was sometimes four months without letters.

Had the threatened course of dropping the subsidy been persevered in, British influence on the East Coast of Africa would have steadily waned, and other influences come to the front which would have speedily resulted in the revival of the Slave-trade in all its worst

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features. It should never be forgotten that the Slave-trade is merely scotched, not killed, and those whose interest it is to promote it would not have lost a day in seizing upon their opportunity.

Akin to this is the Madagascar question. Already there is in existence a convention between France and Portugal, signed several months ago, in which the latter undertakes to provide from Ibo, native labourers on the engagé system for the plantations of the former in the North of Madagascar. This system is only slavery under a thin disguise, and if carried out, will devastate, with the miseries of the slave wars, the whole district of Meto, through which the Rev. C. Maples journeyed last year, and which showed such cheering prospects for missionary enterprise. Is it too late for the powers that be to save the African from the greed of Colonists?

The Masasi disaster involved a money loss of at least £500. An anonymous friend hearing of this, at once placed that sum at the disposal of the Committee.

The Rev. C. Maples names *Abyssinian Tube Pumps* as a pressing necessity in Masasi, to enable him to supply a City of Refuge on the hills with water. Will any kind friend help us here?

It was ever the plan of Bishop Steere, as the stations on the mainland grew in power, to gather out by their means from the natives, young men of good birth, who should be sent down to Zanzibar to be trained as Missionaries, or, if it seemed advisable, sent home to England. Thus he hoped to secure a native ministry superior to that which could be raised up amongst our freed slave boys at Kiungani. This is one of the objects aimed at in the Steere Memorial Fund. It is desired to provide bursaries for promising lads, who have never been broken in spirit by contact with the slave-gang. £5,000 are required for this purpose.

November 25th.—Mr. Robert Young, of the Free Church of Scotland, writes: "I beg to assure you of my cordial sympathy with your Society in the great loss sustained by the removal of a labourer of such commanding talents and true-hearted devotion as Bishop Steere. I trust a worthy successor will soon be found, and that the Mission will prove more and more a blessing to the African tribes for whose benefit it exists."

November 30th.—A red letter day for the Mission, a gift of £500 being received to cover the Masasi losses.

December 1st.—£150 received for the stone church at Umba, contributed almost entirely by Herbert Wilson's Cuddesden Friends. The new collecting card came into use. The cover of this Magazine is from Miss Allen's brush. A cheque for £170 received for the building of a larger chapel at Kiungani, the boy's school; this will allow of more boys being received.

December 2nd.—Mr. Yarborough returns from Dublin, reporting a revival of interest in the Mission there: £70 offertories, three children adopted, and a Ladies' Association being formed.

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December 5th.—One subscriber writes:—"I enclose my cheque for two guineas towards the Bishop Steere Memorial Fund, and wish it could be for two hundred."

December 6th.—A well known Church dignitary says:—"I cannot refuse myself the luxury of subscribing to the Memorial Fund, so send my mite."

December 8th.—Sale of work at Edinburgh for Mbweni Church, brought in £150 after all expenses were paid.

December 9th.—£5, as a "wedding present" for the Memorial Fund from a lady about to be married, arrived this morning.

December 15th.—The Children's Paper for Xmas is issued, copies may be had for 6d. a dozen.

December 18th.—The Bishop Steere Memorial has reached about £787.

News of Other Workers.

ALMOST the last effort of Bishop Steere was the completion of his translation of Isaiah into Swahili, the final proofs of which were found on his table after his death, corrected and addressed to the printers at Kiungani. The work of translation has gone on well during the past year in other parts. Mr. Mackay, of the C.M.S. writes from Uganda:—"A large part of the Old Testament lessons, the Service for Morning Prayer, the Baptismal Service for Adults, the Gospel of St. Matthew, and Bishop Steere's Swahili Scripture History have been translated into the language of Uganda; former translations have been revised; while we have added very largely to, and corrected our precious vocabularies and grammar."

The progress of Christianity during the year on the Victora Nyanza is cheering. *On March 18th last, the first five converts were baptised* by the C.M.S. Mission, and later letters state that—

"A considerable number more are anxious for baptism, and we hope that in a short time, after fuller instruction, and when we know them sufficiently, we may be able to welcome them, too, into the fold of the Church below.

"One class of pupils has gone through the whole of the Gospel of St. Matthew and the Acts of the Apostles; another class has studied St. Mark; another has read chiefly lessons in Old Testament History, while some have read two or three of the Epistles. *These have all been read in Kisuahili, and rendered sentence by sentence into their own language, either by the pupils themselves or by us.* All of them, and many more, have first read and become perfectly familiar with a pamphlet which we printed in their own language, containing the Lord's Prayer, the Creed, the Ten Commandments, and a series of Scripture Texts."

The words we have italicised are a testimony to the unspeakable value of the Swahili language as the *Lingua Franca* of Central Africa, and to the foresight of the late Bishop, in devoting his energies to its elucidation.

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A devoted Missionary has passed to his rest in Dr. Southon, of the L.M.S. station at Urambo. We cannot refrain from quoting a sentence from his last letter, as containing a thought full of comfort to ourselves, as we mourn over our faithful Bishop, Priest, and Deacon who have ceased from their earthly labours in the last eight months. "If my work is over as a human being, I shall be glad to get to the higher goal. Remember there are spiritual foes in high places to fight, and only spirits can fight with them. May it not be the work of the Redeemed to do this? I firmly believe it is, and after we have done with earth we enter on a new kind of work for the same object as we worked on earth."

Mr. Joseph Thompson has just sailed from England to undertake a new expedition into Central Africa, under the auspices of the Royal Geographical Society. His destination this time is the Eastern shores of the Victoria Nyanza, and the country of the Masai. He will not wait for the end of the rainy season, but make a start as soon as possible after reaching Zanzibar.

Chumah, the first boy of the Universities' Mission, and Livingstone's faithful servant, who brought his master's body home to England, and has been connected with nearly every exploring party since that time, will not now be available for Mr. Thompson. Chumah died some three months ago of consumption. But no doubt others belonging to the Mission will proffer their services in one capacity or another.

Intercessory Prayer.

THANKSGIVING.—For the safe preservation of the Rev. C. Maples and W. C. Porter during the raid on Masasi.

INTERCESSIONS.—For the guidance of those to whom the selection of the new Bishop is entrusted.

For the captive Christians that their faith may not fail in the hour of their trial, and for their safe ransom.

For peace in the Masasi District.

For the Wagwangwaras that they may be turned to Christ.

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PRAYER UNION.—Hon. Sec. the Rev. W. L. B. Cator, Eakring Rectory, Newark. Friends wishing to join will be welcomed. Copies of the prayers will be sent to any who may wish to have them, but who may not be prepared formally to join the Union.

SIXPENNY ASSOCIATION.—The Secretary, Miss Phillpotts, 3, Oxford and Cambridge Mansions, N.W., will be glad to hear from any ladies who may be able to help by acting as "*Receivers*." The fund provides medicines and comforts for the sick connected with the mission. Now that we have one Medical Missionary, and hope soon to have a second, a large increase in this fund is aimed at.

LADIES ASSOCIATION (C. A. M.) Treasurer, Miss E. Maples. 10, Cleveland Gardens, Hyde Park, W. Patterns of work and information as to ways of helping may be had from,—

Miss E. Leslie, Bourdon House, Davies Street, Berkeley Square, W.
Mrs. Blair, 1, The Terrace, Putney.
Miss Fawkes, 94, Gloucester Street, Warwick Square, S.W.

Any quantity of Native Clothing is eagerly BOUGHT by the Rescued Slaves at Mbweni, The proceeds would go to the Mission Work.

"African Garments, How to Make Them" is the title of a revised paper just prepared by our needle work secretaries. Sometimes articles of less useful sizes and made after a faulty pattern are sent out.

A much greater number of garments is required than hitherto.

Some of our stations are loud in their requests for more.

CHURCH NEEDLEWORK.—There is a long list of wants for different Churches. Volunteers for this work will be cordially welcomed. Full particulars gladly sent on application to Miss Lowndes, Little Comberton, Pershore. Miss Lowndes will be grateful if donors through other sources will kindly let her know what they are sending out, so as to avoid duplicates being given.

PARCELS for the Mission or the Missionaries should be sent to Messrs G. C. Scrutton & Co., St. Dunstan's House, Idol Lane, E.C., and the carriage on them paid to London; they will then be forwarded to Africa at the cost of the Mission, and will be acknowledged in "CENTRAL AFRICA" when we hear of their arrival at Zanzibar. The name and address of the sender and a list of contents should be enclosed in each parcel. The next shipping days are March 12th, April 9th, May 7th, June 4th.

MAILS are despatched every fourth Friday from London for Zanzibar and from Zanzibar on the same days, viz., March 2nd, and 30th., April 27th., May 25th.

PHOTOGRAPHS :—

Church in the Slave Market, Zanzibar, one exterior and two interior views.
The Bishop's House in the old Slave Market.
Group of Kiungani boys, including some of the Missionaries.
Group of Girls with Miss Thackeray.
Miss Mills and some of her boys.
Zanzibar from the Sea.
Kiungani House and Cemetery.
Mbweni House, or the released slave Shamba.

Price 1s. each, five for 4s. or ten for 7s. 6d. May be had of the Secretary.

As also A PHOTOGRAPH OF BISHOP STEERE price 1s.

THE SMALL BLUE BOOKS (1859-73), bound in cloth, price 1*s.* 6*d.*, by post 1*s.* 8*d.*, and the Occasional Papers (1869-82), bound in cloth, 2*s.* 6*d.*, by post 2*s.* 9*d.*, may now be had of the Secretary, 14, Delahay Street, S.W.

"CENTRAL AFRICA" in quantities from the office of the Mission at 9d. a dozen.

MONEY FORWARDED TO AFRICA.—Personal friends wishing to remit money to any Member of the Mission Staff can do so by sending the sum to the Secretary. The money will be advised and sent over by the first subsequent mail.

LETTERS. The Office of the Mission is now at 14, Delahay Street. All communications from the Southern Province, concerning the Mission should be addressed to the Secretary, Rev. W. H. Penney, 14, Delahay Street, Westminster, S.W.; whilst those from the Northern Province should be addressed to the Hon. Organizing Secretary, Rev. John Miles Moss, Blundell Sands, Liverpool.

REMITTANCES.—Money Letters should be addressed "The Rev. the Secretary of the Universities' Mission to Central Africa, 14, Delahay Street, S.W."

All Cheques and Post Orders should be crossed "Drummond & Co."

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No. 2. PRICE ONE PENNY FEBRUARY 1, 1883

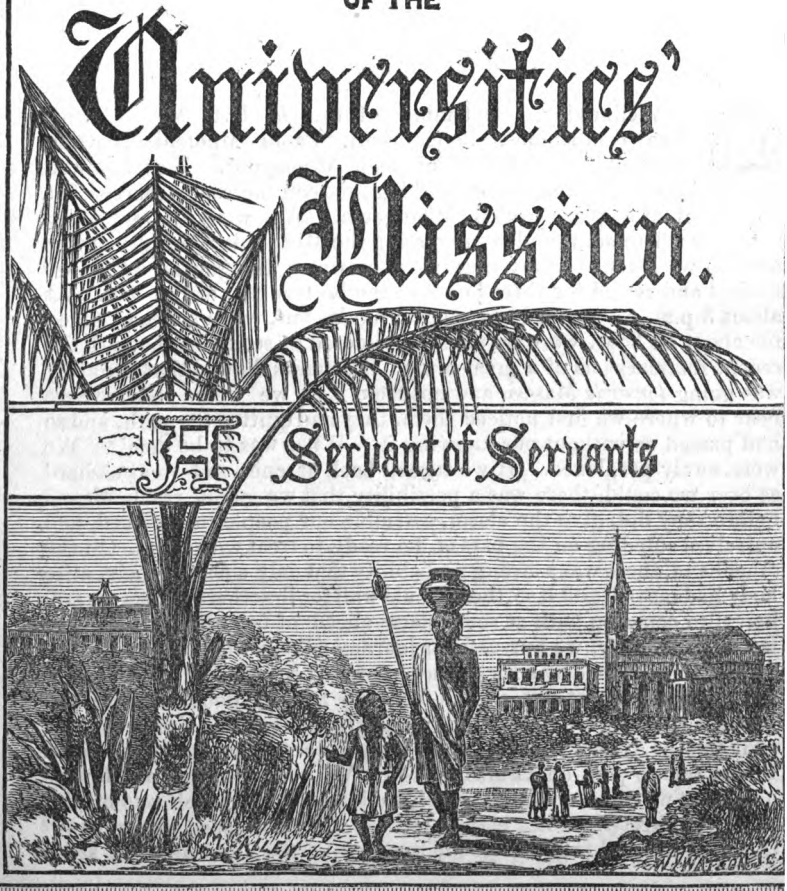
CENTRAL AFRICA

A MONTHLY RECORD OF

THE WORK

OF THE

Universities' Mission.



CENTRAL AFRICA.

The Magwangwara Raid upon Masasi.

By the Rev. Chauncy Maples.

ON Wednesday, September 13th, I left Masasi with five companions, Peter Sudi, Paolo Mpoteni, Patrick Mabruki, Seth Hamsini and Akumpatsa. We followed the Majeje road, and after walking sixteen miles, encamped for the night at a place called Mkangaula. We were up and away betimes on Thursday, and after crossing the Mbangula river (dry at this season) we reached a watering place known as Kangomba, where we cooked and rested for three hours of the hottest part of the day. At about 3 p.m. we pursued our journey again, but, when we had walked for about an hour, we were much bewildered by seeing on the path the recent footmarks as of a great army; the marks showed that the army was going *towards* Masasi, and not from it as we were. Somewhere near to where we first noticed them, they had quitted the path, and so had passed us without our knowing it. What was to be done? We were sorely perplexed. If we turned back at once and went as hard as ever we could, there was a possibility that we might reach Masasi before they did, give the alarm, assemble our people in the yard, and ourselves standing on the baraza, be ready to treat with them. On the other hand, there was a strong probability that only a part of their entire body had moved, and if so, these would wait for the others, whom we still hoped to come up with at some place ahead of us. Relying on this latter probability, we pursued our journey till sunset, when we arrived at a watering place by a rocky spot known as Ndwika. Here, however, the sight which met our eyes left us no further doubt, for we had reached their freshly-quitted camping ground, and the size and extent of it told us at once that the whole body of them must have slept there. It was then 6 p.m. on Thursday, 14th. We cooked hastily and braced ourselves up for our night's march back to Masasi, which was by this time left thirty-six miles behind us. On and on we sped, regardless of the stumbles and falls which the darkness of the night and the stony

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path caused us. Every two or three hours or so, we took a short rest, and once at midnight cooked some tea, speeding on again, bent on one thing only, viz., to reach our village and give the alarm before the enemy. As the day dawned, we reached the rock, Matambuzi, ten miles only from our homes, and thence with the new light we were able to run over the next six miles far quicker than when the darkness was baulking us. It must have been about 7 a.m. when we arrived at Agaya, a watering place but four miles distant only from our village; and the boundary of the maize and millet gardens belonging to Masasi people. From this place is obtained the first view of the Masasi hills and rocks, and as I looked for them, my heart sank within me at the sight I beheld, for I saw between, and curling around them, and again entirely obscuring them, volumes of black smoke. A faint hope remained that possibly the Mangwangwara had not set fire to our houses but only to those of our Makua neighbours. I quickly bade our men climb a tamarind tree that was standing hard by, but the better view they obtained from its upper branches only confirmed their belief that all was lost. Standing, as we then all fully believed ourselves to be, on the verge of eternity, we kneeled down with one accord, and prayed for some time. Then getting up again, I asked my five followers, "Have you any counsel?" and the answer was, "We will follow you, master, and do whatever you tell us." I replied, "You see all is lost, the houses are burnt, no terms have been accepted, our friends have either been killed or carried away, escape for them or for us there is none, come let us go straight on and die with them." In solemn silence, the five men shouldered their loads again, and leaving the water's side, we emerged into the path, and turned our steps in the direction of our village; we had not, however, advanced five paces when we heard some shrill voices behind us, and at once perceived that the Magwangwara were upon us. Our men, who throughout obeyed my every word, upon my telling them what to do, at once laid down their loads and guns, and we all sat down to await the issue, guessing, and guessing rightly, that any attempt to make away would only the more surely seal our fate. The voices we heard were those of two or three Magwangwara lads, whose business it is to play the scout, and who, on seeing any one, call loudly to the older members of the band, hidden in the bushes around, to bring them upon him. A few moments elapsed before these last heard the call, and we made use of the time in telling these boys that we wished to make no defence with our guns, that we would give ourselves up quietly and offer a large ransom. While we were yet speaking, some 10 full grown Magwangwara rushed upon us with great force, and immediately felled to the ground three of my five men; just as they were about to dispatch them with their spears they saw me and at once stayed their hands. Their well known fear of a European white face was our safety. I, knowing this, determined to trade with it all I could. I therefore remained sitting motionless and speechless, but taking care to keep my eyes steadily fixed on the men who were holding their spears threateningly one inch from the hearts of the three men they had knocked down, now

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crouching before them. Not one of the ten men had so much as shaken his spear at me, and I saw with a thrill of thankfulness that as long as I could be close to my men they would not be killed. Not removing my eyes from the men, on whom I had fixed them, I got up quite slowly, that they might see I neither feared them nor intended moving away until they did. When I had risen from my sitting posture I stood close to the three men in greatest danger, and endeavoured by pointing to our guns purposely thrown aside, to show our enemies how entirely we for our part wished to avoid all violence even to the extent of rejecting self-defence. This sufficed. In another moment the Magwangwara made a kind of a bow of acknowledgment to these gesture-explanations of mine, and making a sign to our men lying at their feet to rise, themselves withdrew to a short distance. Patrick Mabruki then began in their language to explain that we were willing and anxious to come to terms of friendship, in answer to which they said, "Our elders are on ahead, go on to the village, you can see them there." Accordingly we proceeded once more on our way, but the rising smoke before us seemed to say that we had had only a respite, and that certain death awaited my followers or certain slavery, if we persisted in going on. While I myself was cogitating in my own mind, and beginning to reflect that to march on deliberately to our fate was more foolhardy than courageous, if there remained any means of escape, and while I felt certain that no chance of our being able to do anything to save others, even if we ourselves should reach the village, unarmed, Patrick Mabruki turned to me, and giving utterance to very much that was in my own thoughts proposed that we should strike away off the path to the eastward and try to get to Newala, where, if any of our people had been fortunate enough to escape, they would most likely be found. No time was to be lost, so with a prayer for right guidance, I accepted the plan, and sadly enough we turned away from Masasi, and crept hurriedly and cautiously away into the forest. We knew that it was almost hopeless to suppose that we could escape falling into the hands of another band of the enemy, unless without delay we could manage to put many miles between us and the centre of the danger; but after the forced march, with absolutely no food throughout the day, with a blazing sun above us, we hardly succeeded in getting more than 16 miles away from Masasi, nor did we dare emerge into any path. Towards sunset I sprained my leg about the thigh, and was in such agonies for the first two hours of the night, that with shame, I must confess, I could not refrain from crying out with pain at the imminent risk of bringing the Magwangwara down upon us. Towards nine p.m. the intense agony lulled, and though I had had no food since the evening of the day before (Thursday), I scarcely felt hungry, and even slept soundly for several hours. At dawn my sprain was so much better that to the surprise of us all I was able to walk. Our first object was to gain the Newala road, and this we succeeded in doing in about two hours after we began our march. We knew exactly where we were, when we reached the road, that 32 miles still lay between us and Newala, and that in all that distance there was no

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chance of our getting any food. My resolve was to ward off the pangs of hunger if they should come upon me, by drinking water to excess and at whatever risk, for I thought my case was desperate. By that night (Saturday), we had reached Mkoo, which is but eleven miles from Matola's own house and our own (at present deserted) buildings at Newala. Peter Sudi managed to pick up two wild sour fruits, nearly all stone, but with some soft pulp about them, the edible substance of which, in the two together, would be as much as is contained in one very small apple. These two fruits which are called "matonga" were the only morsel of food I had tasted between Thursday evening and Saturday at 10 p.m., at which time I got two pieces of cassava root. Strange to say, during all that time, owing as I think to the quantity of water I drank I *really did not feel particularly hungry*, of course the intense mental excitement helped to prevent it; but more than all God was saving me, I felt certain, for further work in His service. We sank down to rest on Saturday night, feeling at least safe from the Magwangwara, but not knowing whether on the morrow we should find Matola in his old quarters at Newala, or whether, like all the others, he had fled into the deep thickets of the Makonde, which alone, it is believed, give security against the Magwangwara method of warfare. In the thick tangled brushwood of the Makonde hills, there is an impenetrable barrier for the shield of the spear-bearing tribes, whether Maviti or Magwangwara, and there alone the guns of the Yaos have the advantage. Sunday morning dawned, and slowly and wearily we dragged on over the stony hills that lie between Mjombe's village, which we found entirely deserted, and Newala. Not a creature was to be seen anywhere, and our hearts sank as all hope that we should find Matola and his people dwindled away to the faintest possible spark. At length we met a man carrying fowls, and to our eager enquiry, whether we should find Matola in his village, he at once replied, "Yes, he said he would not leave until he had heard what had become of you, for if Masasi had been destroyed, he felt sure some of you would be able to make your escape to him, and so he remained to help and receive you, but all the other Yaos and Makuas have fled from their villages up the hills and have gone far into the Makonde country." On we pressed, blessing Matola for his noble unselfishness, and thanking God for thus putting it into his heart to wait for us. In one hour more we were in Matola's baraza, and he and his people and all of us on our knees in an act of thanksgiving. Had Matola not been there, I must have died from starvation that day, and so I do not hesitate to say, that it was he who saved my life. Very carefully he tended me, giving us all his fowls and available food, and then working with his own hands as a gunsmith to get us more. On the Monday and Tuesday I became very ill with my sprained leg and violent dysenteric diarrhœa. This, however, passed away rapidly, and soon with the exception of my leg I was quite well again. The days passed very slowly, but they came and went not without some comforting reports that our village had not been burnt, and that our people were believed to be safe, and my colleague, Mr.

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Porter, actively employed in redeeming those who had been taken captive on that fatal Friday. Matola would allow no man to come near me with news until he had sifted the tales that came himself; then, when he was tolerably satisfied as to what was true and what was false, he came to me with the result. In this way, and owing to Matola's great shrewdness, I heard little that did not turn out eventually to have been perfectly true. On Monday, 18th I despatched two of my four men to a place 14 miles off in the direction of Masasi to try and find out what they could as to the state of affairs. They reached this place but found that the enemy was scouring the country far and wide just below the hills, and so they were unable to proceed to Masasi with the letter I had entrusted to their care for Mr Porter. Eventually they reached Masasi on Sunday, October 1st, only one day before I arrived in person. On Wednesday, 20th September, the alarm was given that the enemy were close upon us at Newala. My sprain at that time had become so serious that I was quite unable to move; I was therefore carried up the hill, while all Matola's people followed, to a place of safety near to Matola's town, where he lived when we first knew him five years ago. On that same Wednesday Eustace Uledi, our Masasi schoolmaster, arrived with definite information as to what had happened on the day the Magwangwara entered Masasi. From him we learned that only two or three of the houses of our people had been burned, that the Magwangwara had surprised the village at early dawn, dividing themselves into bands, and rushing into it from all sides, carrying off men, women and children, entering and pillaging all the houses, desecrating the church, driving away the sheep, cows and poultry, and then finding that no armed resistance was made, or guns fired at them, finally settled at the bottom of the village, and began negociations for the ransoming of the people they had carried off at the first onset. Eustace himself, at the first alarm, rushed up the hill, which almost overhangs our yard, and hiding in a cave remained there all day. Fearing either to remain there, or to return to the village, he made his escape through the night, and so reached Newala. He knew nothing as to who had been killed, nor could he tell us how many captives had been carried off, though it was an unspeakable relief to hear from an eye witness that things had not been so terrible as we were at first led to suppose. While we were at Newala, nearly all Mwandingo's people and Makoloji's arrived. These had escaped with their lives before the attack was made though many of them had been all but overtaken as they fled away. All the time I remained at Newala, the enemy, making their head-quarters at Masasi, kept sending out bands of 20 and 30 to a radius of 30 to 40 miles all round to seize and to kill, to burn up and destroy: the country was literally swept by them, their paths afterwards were traced everywhere. For 13 days they kept up their raids in the vast circle they had agreed to devastate, always bringing to their camp captives, destroying whole villages, and burning up the houses wherever they went. At length, on September 30th, Charles Sulimani arrived at Newala with the news that the enemy had left Masasi on the 27th, and had gone to

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Majeje, with their spoil and captives, there to wait, until we could get up from Lindi, cloth wherewith to redeem the latter. He was able to give me a full and correct account of all that happened in our village during those 13 long weary days so full of anxiety and fear and perplexity, and also he brought me too the news of our Bishop's death at Zanzibar. My leg was well enough to allow of my starting off next day with him, and on Monday, October 2nd, at 3 p.m. I arrived once more at Masasi. It is heart-rending even to write the account of what had happened both on the terrible day, when the enemy made their attack, and of all the destruction and ruin they wrought, while they remained in the district. It was at 5.30. a.m. at very early dawn on Friday, September 15th, and while we (of my party) were still nine miles away, that the whole of the fierce band, though split up into many parties, rushed in upon the village on all sides. Our people, as they heard the noise of the host of armed savages swooping down upon them, ran terrified from their houses, hoping to escape to our stone yard. Only a few succeeded in reaching it. Others tried to flee to the hills and join the Makuas, who had the day before taken up their position there. In this attempt two of our people, including our poor teacher, Sellim Njalemba, were slain; while a third, who was chased for more than a mile, at length fell dead, speared to the heart by the wretch who was pursuing him. Most terrible of all was the wanton cruelty which prompted some of these fiends to kill outright and before the eyes of their parents four of the young children of our people in the main road of our village itself. Thus at the first terrible onset no less than seven of our people fell victims to the assegais of these remorseless savages. The bulk of the people were taken captive at once, and where no resistance was made no particular force was used. Not one of our men fired a gun. To a man they kept our order in this point. Poor Sellim tried to fire his, and it was this attempt at resistance probably that cost him his life. With regard to far the greater number of our people who were taken captive, all escape was impossible, for the Magwangwara adopted their well-known plan, of posting one of their body at each entrance to the house, with assegai ready poised with intention to kill any occupant who might try to escape them. Immediately after the first attack, a scene of confusion took place. The church was entered and every single ornament, decoration, and vessel, was carried away. The harmonium was broken up, the brass candlesticks wrenched from their sockets; nothing but the bare altar, reading desks, and altar-piece were left. The store room was broken into to, and two bales of cloth were stolen from my room, before it was possible to keep out the thieves. While some of the elders of the party, seeing that there was a willingness on our part to come to terms, made real efforts to restain the attempts at indiscriminate plunder. Cloth and goods were being brought out to satisfy the violent demands for black mail. At last the people about the baraza, having to a great extent quieted down, mats were spread out, a parley was begun, and bales were given and accepted on an understanding that the village should be spared further violence. At length the marauders retired from our baraza to

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their camp two miles distant, and then a bale was taken to them in the belief, that in return for it a fair number of the captives would be restored. Some two or three only were sent back. During the course of the next few days several attempts were made to ransom the rest of the captives, but these being found to be futile, negociations were made on behalf of each captive with his or her respective captor. From time to time some of the Magwangwara head men came to our baraza for interviews with Mr. Porter, taking advantage of the opportunity for asking for presents, in other words, for exacting black mail. It was hoped that their visits would be few, and that the enemy would soon withdraw from Masasi. No one dreamed that their stay would be prolonged to 12 days. Strict orders, however, were given by their chiefs, which were well observed that none of their people should pass through our village after the first day, or further molest any of our community. When all our available cloth had gone out, there still remained 23 adults and six children unransomed. These were actually carried away, when the army withdrew on September 27th. On that same day 24 of our men were despatched to Lindi to buy cloth, for the Magwangwara promised that they would only go as far as Majeje (70 miles), and that they would wait there some time to give us the opportunity of ransoming the remaining captives. We were able to get the cloth and even to reach Majeje with it on the 17th day after their departure, only to find that they had left Majeje and were far advanced on their homeward journey. Two of the captives had escaped, but all the children had been killed. At Majeje we met not only these two men, but also Edward Abdallah, the head of the party I had sent to Mr. Johnson at Ngoi 5 months before. He, it appeared, had nearly died of thirst, and his agonies had been so intense, that he was sorely tempted to shoot himself, but the thought of dying with that sin on his conscience restrained him, and after five days without food or water he at last was able to quench his thirst at a pool. His account of the Magwangwara is sufficiently ominous as regards what may shortly be our fate here, if we do not speedily make arrangements for removing our people to a place of security. He and the rest of his party accompanied Mr. Johnson in July on his visit to the Magwangwara in their own homes. After the latter had stayed there a few days, he returned to Ngoi, leaving Abdallah and his party behind him, in order that they might get food for their journey, and then come on to us here at Masasi. No sooner was his back turned, than the Magwangwara called Abdallah, and very plainly told him, what their plans were with regard to the raid upon us. They said—"This European, who has just gone, says God tells us to leave off war and raids, and to keep peace with all men. We cannot do that. God has given us this work of war: He has told us to fight with everybody and to try and make all serve us. Let the European fight with us and if he conquers us, then we will acknowledge that his words are true and that God is on his side; then we will do what he tells us, and help him to pray to God. Our work is war, nothing else. We

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have heard that all the Europeans who have come into the country, are fierce and brave and strong. We know one of them is. He who lives at Komanga can conquer us. We recognise him as our better; we are in subjection to him, we know he his strong and that we dare not molest him. Now we want to try the Europeans at Masasi, we are just going to make war upon them, we shall surprise them before sunrise, carry off their people and get all their property if we can. We shall not kill the Europeans themselves this time, but we shall try them to see if they are fierce and can conquer us. If they are not strong, if they are gentle and soft and refuse to fight us, we shall then know that we can get the better of them, and having carried off their people, we shall, after some months, make a second war upon them, destroying them utterly, and shall, having killed the Europeans themselves, cut out the heart of the chief one and carry it away as a charm, by which we shall be able to bring all other white men who come into the country into subjection." Abdallah then told me how he and his followers were bidden not to pass on until the raiding party had taken their departure for Masasi, and how they feared and trembled to think that they might only arrive after all to find us killed off and the village destroyed; and although I was able to ease his mind of his worst fears, yet what I had to tell him sufficed to prove how entirely they had carried out the first part of the terrible programme they had so openly declared to him. Edward Abdallah is one of our very best Christians. I hold it for certain that he has faithfully recounted to me the words of our enemies. It is needless to say, that in view of our imminent danger I have had no choice but to decide at once upon sending back to Zanzibar forthwith the whole of our released slave community. We ourselves must remain with our converts among the Yao communities seeking with them a more possible security than we can have here, at Newala with our friend Matola. I calculate that the total number of victims who were slain by the assegais of the terrible foe in this district cannot have been less than 70: probably a far larger number were carried away captive. Food was seized and destroyed; houses everywhere were burnt. Most of our Yao neighbours fled at the first alarm to the country of the Makonde, whence even at this date many have not returned. The Makuas near us almost all fled up Chironji hill, whither the enemy were not able to pursue them for fear of the stones and boulders, that the former were ready, when once they had attained the highest ridges, to roll down upon them. Undoubtedly their's was a wise plan, though beforehand we had thought that no security was possible for them in the spot they had chosen. There can hardly have been less than from four to five hundred of the enemy. Truly it was a formidable horde. Great and grievous as this disaster has been, one cannot conclude this paper without placing it on record how far more terrible the results might have been. If the hand of the Almighty has been heavy in judgment—and who of us is not ready to confess that our shortcomings and offences had merited a yet more awful scourge—we have found Him a Strong

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Deliverer; and each day and each hour since the enemy swooped down upon us have shown His abounding mercy.

CHAUNCY MAPLES,

Masasi, October 16th, 1882.

P.S.—May I ask all true sympathizers with our work and especially those richly endowed with this world's goods to come forward with liberal donations to enable us to meet the heavy expenses entailed by the disasters above narrated.

In Memory of Bishop Steere,

Who fell asleep at Zanzibar, August 27th, 1882.

Dear people of old England we often have been told
Of that accursed traffic where men are bought and sold;
How gangs of slaves are hurried on along the desert road,
The slave fork on the weary neck, urged on with whip and goad.

Our gallant British sailors, they rescue from the hold
Of the hot, crowded slave dhow, hundreds both young and old;
They find the starving outcasts half crazed with fear and dread,
Shut out from air and light, amidst the dying and the dead.

England poured forth her treasure to wipe away the stain;—
The heralds of Christ's Gospel they go not forth in vain;
The fields are white to harvest bedewed with martyr's blood,
The noble Church is standing now where the slave market stood.

What is the sound of wailing that comes across the sea,
Mingled with notes of triumph and strains of victory?
"The good and holy Bishop is numbered with the dead,
For the voice which none resisteth hath called away our head."

Within his great Cathedral the Bishop's form they lay,
The sobbing of the people was wondrous on that day;
Children, and chiefs, and Sultan, their loving tribute paid,
As in the soft Swahili tongue Christ's words of life were said.

In his farewell to England, while friends around him pressed,
He told them how the Mission kept Livingstone's behest;
Their lives, their death, their labours, had kept that "open door,"
Which England must make wider still and hold for evermore.

But now he sleeps in Jesus, though dead he speaketh yet;
Can ye, good Christian people, his earnest words forget;
Think of his Christlike spirit, his holy faith and fear,
And with the high thanksgiving blend the sainted name of Steere.

God send a fitting leader to that heroic band
Now toiling for the Master in Africa's dark land:
Their sacrifice of self for Christ, God grant us grace to share,
To give our help and give our love with faithful, fervent prayer.

H. HAYLEY.

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Our Work on Lake Nyassa.

AFTER my great loss in Janson's departure (writes the Rev. W. P. Johnson, under date of September 4th 1882), I settled at Chitesi's. I say *my* loss, for I could only wish to die as my brother,—to die as Janson did, save his great bodily suffering.

Chitesi, like all other Nyassas, has taken refuge behind reed, marsh, and fence, and his teacher's location is necessarily not a healthy one. However, I think any Englishman could, with a sailing vessel, work this considerable village, visit a large number of coast villages, and occupy a place, with plenty of lime and slate on the hills, not far above Losewa, a first-rate place only two days overland from Chitesi. All who come from the Lake say that nowhere close to the shore is really healthy, yet there is a large population.

Strange to say, I have not heard from Zanzibar or England for seven months, so I have not the vaguest idea whether any of my continual appeals have had any response.

The Livingstonia people, Dr. and Mrs. Lawes, &c., are now my kind hosts. They have pressed me to visit them as I did last year, and after my return from the Waangwe,* I needed a change. They have parted with their steamer to the Glasgow Trading Co., with certain restrictions. Another steamer is coming out, to be carried overland to Lake Tanganyika. Surely *we* can have a boat. Here everyone recommends most strongly the new steel boats.

I really hope the Glasgow Co., will at last supply us regularly with things most required, and a bi-monthly mail such as the Livingstonia Mission gets with fair regularity. As the arrival of the steamer last week was the first I had heard of them, since I gave them an order for cloth, &c., in January, and now but few of the things ordered have come, I have scope to hope for better things.

I must refer again to the place in the hills. We could with the easily-broken lime, and easily-broken stone, build a station that would laugh at the Waangwe, and be the one secure spot in the country, and we could get a road down to the coast, just one and a half days long, between two Yao villages of 4,500 souls each. This spot would be a missionary station, and a sanatorium, and I have reason to believe that the soil is good. Janson was fascinated with the neighbourhood. Lime everywhere else on the Lake is scarce. Single handed, I do not like to leave Chitesi's without a teacher; and indeed to carry out the plan effectively, we want a vessel to work the Nyassa villages as well as the upper country.

Yours &c.,

W. P. JOHNSON.

A Journal has also been received from Mr. Johnson which we shall hope to publish in our next issue.

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*These are the Gwangwaras who attacked Masasi.

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Our African Postbag.

The Revs. H. Woodward and J. C. Salfey reached Zanzibar in good health on December 2nd—a wonderfully quick passage. They will both have gone up to Magila before now, and Archdeacon Farler, after seeing them settled, was to start for England by the next mail. We may expect him early in March, and earnestly hope it may please God to speedily restore so tried and valuable a worker to full health again.

Letters from Magila under date of October 30th state that Mr. Lowndes was still in charge of the station, Mr. Geldart was with him and assisting materially in the School and other work. Dr. Petrie was becoming settled to the climate and the work. The chief event of the month had been the death of Sepindu, the sub-chief of Umba. It may be remembered that he was drawn to the mission by the Rev. C. Yorke, and both before and after the latter's death was very hearty in aiding the cause. He seems to have died suddenly, away from home. Mr. Lowndes heard of his death at Kivindo, and that the body had been taken to Umba. He hurried on and arrived in time to take the funeral in conjunction with the Rev. John Swedi.

Sepindu's son Charlie, had been successfully treated by Dr. Petrie for spinal curvature, and Sepindu himself had been under his care, but the end seems to have been unexpected.

Fifty-seven adults of the Masasi settlers and twelve children arrived at Zanzibar under the charge of Rev. H. Clarke, on Sunday, November 20th.

Six released slaves, five slaves and the mother of one of them, were taken charge of by the Mission on November 24th. Two more parties of fifteen each were also received early in December. They were all Yaos. All were well at Zanzibar. Will anyone give us a good harmonium or small organ for St John's Church, Mbweni?

News of Other Workers.

The Belgian Exploration Society intend shortly to dispatch another expedition to Central Africa. Their destination this time will be the country of the Gallas, considerably north of Usambara. The Rev. J. C. Salfey who has just gone up to Magila in the Usambara country is, it will be remembered, a Galla by race, and there are several children at Kiungani and Mbweni from that district at the present time. One or two of these lads will very probably go as interpreters to the expedition just as Robert Feruzi crossed Africa with Mr. Stanley. This is not the least important of the ways in which the mission aids the cause of Civilization and Exploration.

On November 12th, 1882, Bishop Crowther, while at Sierra Leone, admitted three Native Africans to deacons' orders, one for the Sierra

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See Report. 1880, p. 36; 1881, p. 32; 1882, pp. 37-9.

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Leone Native Church, and two for the Society for the Propagation of the Gospel Mission on the Rio Pongas. More than 1800 Native Christians were present at their ordination.

Dr. Lawes of the Free Church of Scotland Mission at Bandawe, writes:—September 1st, 1882. "The 'Ilala' has just returned from the other side of Lake Nyassa whither it went with goods for Rev. W. P. Johnson. Capt. Gowans found Mr. Johnson quite prostrated by fever and brought him across. Mr. Johnson is very thin and weak but will pull round with care and attention. The Gwangwara had been all down the lake making raids on the people, so Mr. Johnson had paid them a visit. He found that they had been driven south by another tribe. So there is turmoil behind the Livingstone Mountains also."

Home Jottings.

"THERE is joy in store for those 30 little orphans in the Old Slave-market, Miss Mills (their Bibi), returns to them on February 21st.; her recovery has been beyond all hope, it was only in August that the sailors carried her on a litter from her bed to the ship."

By an unaccountable oversight we neglected last month to record our hearty thanks to the Editor of *The Net* for all the kindness received in many ways for many years, and especially the last 12 months. Perhaps the best thing we can say is that we hope *Central Africa* may be enabled to tread in the footsteps of *The Net*, and in a humble way do like work the advancement of the Kingdom of God. By the continued courtesy of the Editor our news will still find a place in the pages of *The Net* from time to time.

All letters and parcels to the *Rev. W. P. Johnson* should be sent under care of *Dr. Lawes, Livingstonia Mission, via Quillimane, South Africa*. The road via Masasi is quite closed for the present.

All matter attended for insertion in this Magazine should be addressed to the Rev. R. M. HEANLEY, the Rectory, Wainfleet, and reach him not later than the 8th of each month. Extracts from Private Letters and Notes on all matters touching Central Africa will be most acceptable.

December 23rd.—A Friend brought £100 for the Memorial Fund; this raised it to £1,000.

December 28th.—A contributor writes, "I dearly love this Mission, and have had a collecting box for 14 years."

December 30th.—Our Physician accepted a priest (Ch. Ch. Oxford), who has volunteered for Africa. A few days ago a Cambridge undergraduate told us of his desire to go. God is raising up men for this work.

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New Year's Day.—We find some of our friends shewing sympathy by an increased subscription or a donation. This will, if largely adopted, save the Mission from the difficulty of a diminished income, which is by no means unlikely, since the Secretary is tied to London in a way that has not been necessary hitherto. A New Year's message to our supporters is "Try and get a new friend for the Mission during 1883."

Bishop Steere Memorial Fund.

14, DELAHAY STREET, WESTMINSTER, S.W.

THE Committee of the Universities' Mission to Central Africa have resolved that, as a Memorial to the late Bishop Steere, a fund should be raised for the foundation of Scholarships (or Bursaries) for the education of promising Africans in connection with the Mission.

Such a scheme must render valuable aid in the development of the Native Ministry, a part of the late Bishop's work which was very dear to his heart, as a first essential to the existence of an indigenous Church.

Bishop Steere laid the foundation broad and deep by his labours in Africa for more than nineteen years. He educated the young, showed the freed slave how to use his freedom, gave the people the Scriptures in their own tongue, ordained John Swedi the first native deacon, and so has left for us the duty of building upon that foundation. By means of the BISHOP STEERE MEMORIAL FUND this Native Ministry may be developed, and so he, being dead, will yet speak.

J. W. FESTING,
W. T. THORNHILL WEBBER, } *Hon. Secretaries.*

NOTE.—*Donations may be paid to the Secretaries at the above address, or to the* BISHOP STEERE MEMORIAL FUND, *at* MESSRS DRUMMOND, *Charing Cross.*

All Cheques and Post Orders should be crossed DRUMMOND & CO.

Contributions paid or promised up to January 12th, 1883, amount to £1,234.

Intercessory Prayer.

THANKSGIVING.

For the ministering to the needs of the Rev. W. P. Johnson by the Scotch Mission; for the faithful friendship of Matola, shown during the Masasi troubles.

INTERCESSIONS.

That God may grant us a wise and understanding Bishop.

That a Priest and a Layman may offer themselves to join Mr. Johnson on Lake Nyassa.

For the work at Umba.

For those at Masasi and Newala.

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PRAYER UNION.—Hon. Sec. the Rev. W. L. B. Cator, Eakring Rectory, Newark. Friends wishing to join will be welcomed. Copies of the prayers will be sent to any who may wish to have them, but who may not be prepared formally to join the Union.

SIXPENNY ASSOCIATION.—The Secretary, Miss Phillpotts, 3, Oxford and Cambridge Mansions, N.W., will be glad to hear from any ladies who may be able to help by acting as "*Receivers.*" The fund provides medicines and comforts for the sick connected with the mission. Now that we have one Medical Missionary, and hope soon to have a second, a large increase in this fund is aimed at.

LADIES ASSOCIATION (C. A. M.) Treasurer, Miss E. Maples. 10, Cleveland Gardens, Hyde Park, W. Patterns of work and information as to ways of helping may be had from,—

Miss E. Leslie, Bourdon House, Davies Street, Berkeley Square, W.
Miss Fawkes, 94, Gloucester Street, Warwick Square, S.W.

Any quantity of Native Clothing is eagerly BOUGHT by the Rescued Slaves at Mbweni. The proceeds would go to the Mission Work.

"African Garments, How to Make Them" is the title of a revised paper just prepared by our needle work secretaries. Sometimes articles of less useful sizes and made after a faulty pattern are sent out.

A much greater number of garments is required than hitherto.

Some of our stations are loud in their requests for more.

CHURCH NEEDLEWORK.—There is a long list of wants for different Churches. Volunteers for this work will be cordially welcomed. Full particulars gladly sent on application to Miss Lowndes, Little Comberton, Pershore. Miss Lowndes will be grateful if donors through other sources will kindly let her know what they are sending out, so as to avoid duplicates being given.

PARCELS for the Mission or the Missionaries should be sent to Messrs G. C. Scrutton & Co., St. Dunstan's House, Idol Lane, E.C., and the carriage on them paid to London; they will then be forwarded to Africa at the cost of the Mission, and will be acknowledged in "CENTRAL AFRICA" when we hear of their arrival at Zanzibar. The name and address of the sender and a list of contents should be enclosed in each parcel. The next shipping days are April 9th, May 7th, June 4th, July 2nd, 30th, Aug. 30th, Sept. 24th.

MAILS are despatched every fourth Friday from London for Zanzibar and from Zanzibar on the same days, viz., March 2nd, and 30th, April 27th, May 25th, June 22nd.

PHOTOGRAPHS :—Church in the Slave Market, Zanzibar, one exterior, two interior views; Bishop's House in old Slave Market; Group of Kiungani boys, and some of the Missionaries; Group of Girls with Miss Thackeray; Miss Mills and some of her boys; Zanzibar from the Sea; Kiungani House and Cemetery; Mbweni House, or the released slave Shamba.

Price 1s. each, five for 4s. or ten for 7s. 6d. May be had of the Secretary.

As also A PHOTOGRAPH OF BISHOP STEERE price 1s.

THE SMALL BLUE BOOKS (1859-73), bound in cloth, price 1*s.* 6*d.*, by post 1*s.* 8*d.*, and the Occasional Papers (1869-82), bound in cloth, 2*s.* 6*d.*, by post 2*s.* 9*d.*, may now be had of the Secretary, 14, Delahay Street, S.W.

"CENTRAL AFRICA" in quantities from the office of the Mission at 9d. a dozen.

All matter intended for insertion in this Magazine should be addressed to the Rev. R. M. HEANLEY, the Rectory, Wainfleet, and reach him not later than the 8th of each month. Extracts from Private Letters and Notes on all matters touching Central Africa will be most acceptable.

MONEY FORWARDED TO AFRICA.—Personal friends wishing to remit money to any Member of the Mission Staff can do so by sending the sum to the Secretary.

The money will be sent by the first subsequent mail.

LETTERS. The Office of the Mission is now at 14, Delahay Street. All communications from the Southern Province, concerning the Mission should be addressed to the Secretary, Rev. W. H. Penney, 14, Delahay Street, Westminster, S.W.; whilst those from the Northern Province should be addressed to the Hon. Organising Secretary, Rev. John Miles Moss, Blundell Sands, Liverpool.

REMITTANCES.—Money Letters should be addressed "The Rev. the Secretary of the Universities' Mission to Central Africa, 14, Delahay Street, S.W."

All Cheques and Post Orders should be crossed "Drummond & Co."

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CENTRAL AFRICA

A MONTHLY RECORD OF

THE WORK

OF THE

Universities' Mission.

Servant of Servants

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CENTRAL AFRICA.

A Visit to the Magwangwara in July, 1882.

By the Rev. W. P. Johnson.

READING the kindly notices of my residence at Mataka's, in letters that have but now reached me after some six months' residence on the shores of Nyassa, I cannot think it altogether superfluous to endeavour to set before our kind friends in England the connection of the two. I fancy the distance of Mwembe (Mataka's town) from the shores of Nyassa was not realized; the distance from Masasi was seen to be great, and therefore the need of an intermediate station or stations realized. Now I am, indeed, on the shores of the Lake, and hope that, ere long, our appeal for a vessel to navigate its waters will be responded to. This will enable one man to visit all the coast towns from Kumpoto, north of this place, to Makangila, a long way south. Of course these coast towns are a distinct field from Mataka's town and its neighbourhood, but all come under one category "*smitten by the Gwangwara*;" and dealing with the Gwangwara is an important matter with anyone who desires to benefit the whole country from the Lugenda to the Lake. Mataka has, I hear, again been spoiled by the Gwangwara since I left, so I feel the visit to the Gwangwara concerns the Yao of Mataka's as much as the Nyassa of Chitesi.

Anyone acquainted with the Lake would ask, "is your location healthy?" and, I must confess, I think anyone here would require a change. As to food, a European is well off, rice, milk, meat, ducks; but as the people all eat very inferior cassava, the only thing that will grow in any quantity, the place is not at all suited for a settlement like Masasi, yet such a settlement would be a boon to the whole country. Such a settlement would materially strengthen anyone visiting out stations; as it is, one has to have a store-room, full of (to the natives,) untold wealth. But, if we had a station

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within a day or two's march, one could appear to be what one is, a poor teacher. Now there is a spot every way suited for such a station, two short days from here, close to the big Yao towns Chiwagula and Ungango, and within easy distance of Losewa and even of Mwembe. There is abundance of lime, which we have tried; there is, I think, little doubt, if our visit to the Gwangwara is blessed, and they agree to respect our people, that people would be willing to settle in that locality, which would then become a sanatorium, a depôt for goods, and perhaps a school, while the —— towns (each within a day) would give the resident plenty of work You will see, we want three men, one for the main station, one for the coasting vessel, and one to reside (turn and turn about) here, where we have now a good hearer's class. Two parties have come hither from Masasi, my own and the present carriers; both were unable to obtain a guide for the direct route, which would bring Chitesi as near Masasi as Mwembe was. This was owing to the Gwangwara.

Several of Chitesi's kindred have practically submitted to the Gwangwara; he likes to think he defies them. It is true, even if we have the above station, it would be far from Masasi, about a month's march; but I can't think the passage of a peaceful party who do not seek slaves, war, or women, through this unsettled country, will be a lost labour. When one compares this long march, this long delay, the extra expense, with the passage of goods, &c., &c., by the boat route, up the Zambezi, one asks whether the result justifies it. It seems to depend on whether you want to benefit the country for European settlement. And so, I trust, we may always have porters passing to and fro, between the Lake and Masasi, continually improving our acquaintance with the intermediate villages, although much expense may be saved by the conveyance of other goods by the Livingstonia Company.

The eleven porters who went to Masasi from here were evidently much impressed. As the Masasi men are mostly fellow Christians, we have had full morning and evening prayers; however, we always have the Venite, but only in Swahili, while the latter part after the Collect we have in Ki-Nyanja To-day, I thought there was some extraordinary element in the Venite, and found that the said porters had put themselves among the Masasi men, and were imitating the Swahili sounds each as seemed good to him. I have often noticed that natives hardly seem able to be silent when numbers are giving voice round them.

It was a lengthy matter getting men to agree to go to the Gwangwara, and their masters to agree to their going. However, at last, we got off on the 10th of July. We were assured, on all sides, that a four days march would bring us to the Rovuma and Mwana the Gwangwara chief. But this proved quite unfounded, and unintentionally we were let in for a far longer expedition than I should have undertaken, though I had made full allowance for ignorance and misdirection in my preparations.

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We set off in the afternoon. Three of the Masasi men were invalided by the air of the lake, but a rather melancholy start on their part to justify their not carrying loads was the only sign of flagging on their part we have seen. Sharp walking took us fairly up into the hills, to sleep on the track left by the Gwangwara where they made the raid I had witnessed. The next day we soon lost the track over more pebbles, where no track would lie. So we made for the sun, up and down, till we struck a path going to Ungango, which the leader wanted to take, as we had not yet got a path in the right direction. However, a little patience and a great deal of long grass brought us to an obvious Gwangwara track, along which cattle had been driven in the wet season. This I followed with some qualms, as it for some way went south to double a hill, but soon we came to a little cross path and this took us round the hill and on N. clearly up the main Gwangwara track I have seen no path, not even the Kilwa slave route, to compare with it.

Rounding the hill we got a view across a boundless stretch of forest southwards. Elephants had marked the path at intervals to the Rovuma.

On Tuesday we came to the first camp of the Gwangwara. On Wednesday we crossed several streams and got a fine view of the Msange range eastward and Chisindo due south, the hi l so conspicious from Chisagulu N.W. The Gwangwara camps were not without interest. The building is very simple and not at all remarkably neat, but each man has his sleeping place marked off with a stick, and some sort of pillow seems essential, sometimes only a cross piece on two pegs, but very often a carefully selected three legged branch or root. We found them in some scores of sleeping places, and I noticed the first Gwangwara we met at the Rovuma ford had one strung round his neck.

Before the booths are sticks for hanging the shields on, and near these are pens for the cattle—owing to the presence of these last is probably due the nearness of the camps. about ten miles, seemed the ordinary distance. As we thought the Gwangwara were so near and we knew that some were in the neighbourhood with captives that Amepunda wanted to redeem, the men were evidently expecting a Gwangwara at every turn, but this wore off as we went on.

On Thursday the hills on our left seemed higher, and the tops in parts bare of trees. We cooked at the head of a large ravine, and here, as from here to the Rovuma, the ravine between us and the main hills seemed the nursery of small streams till they had strength to burst through. We saw little game or indeed life of any sort. Now and again guinea fowl were disturbed at their food, a red legged partridge (?) was started in the path, and once we started a herd of 'mbalapi' like huge he goats, but everything seemed wi d as on a well used path. Before camping on Thursday we got a wide view to the N.E. and saw two small hills which seemed to mark the course of the Rovuma, and was said to be near Mponda's. The view was in the main that of the valley of the Msinje, a considerable stream rising in the hills above and beyond.

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Losewa near Mtonia. Our men in coming to Chitesi's crossed it some 40 miles above its junction with the Rovuma, and even at that dry season it was up to the hips and some 30 feet across. Now and again we came to what must be in the wet season a regular marsh, very like much land near the head of the Lujenda; one was of considerable breadth and a large stream seemed to pass through it.

On Friday we crossed two considerable streams.

On Saturday the hills on the left were much lower, and at the camp we stopped at, we got a view by climbing a tree of a detached hill some way in front (*i.e.*, about due north).

A short Sabbath day's journey brought us by a spot where we saw the valley of the Rovuma, and in the afternoon I mounted a small hill which shewed a vast stretch of country, which seemed level, bordered in the distance by the ridge above the Rovuma, the course of which was marked by a line of small hills E. & S.E of the hill I was on. The next day we approached the Rovuma, and could see nothing in front for a rain storm that came to meet us. This dreary prospect was gladdened by the sight of good booths and shelter, and when the storm passed we found ourselves quite close to the precipitous banks of the Rovuma. A Yao in the neighbourhood seeing our smoke stole up to find out who we were, and soon fraternized.

To be continued.

Our Work in the Usambara Country.

ARCHDEACON FARLER went up to Magila at the end of November to set things in order before his visit to England. He writes under date of Monday, November 25th, 1882: "Everything is ready for my return to Magila, dhow engaged, stores packed, but the captain is not ready. "To-morrow, to-morrow," is all his cry from Monday to Friday, when at last we get off at 6 p.m. Then the clever fellow carefully wrecked us on a reef in Pangani Bay. I was greatly alarmed, for I had about 40 men and boys with me and the bay was full of sharks. There was one small boat with which I managed to get through the surf to shore, together with two of Stanley's men just returning to their homes after three years' absence on the West Coast. The captain having lost his head, and the crew being afraid, we got the Wali to despatch some large boats and rescue the passengers and crew. All our goods were saved, somewhat damaged by the sea water. I found my bearers with a hammock waiting for me, and on Sunday night we started, reaching Mkuzi early in the morning. I was grieved to find that Mr. Wallis was away at Magila with a sharp attack of fever. We rested at Mkuzi till the afternoon, and quickly the people of the neighbourhood, hearing of my arrival, flocked to welcome me. They spoke most kindly of Wallis and said he was a good man, and they liked him very much.

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I was delighted to see the regard in which we were held, and I felt that Mr. Wallis had indeed done a great work. Even Segao, the chief who organised the armed force against us two years ago, was most friendly and came to me with a smiling face, very different from the scowl with which he had met me when I went to try and arrange for a mission in his country. We reached Magila at sunset on Monday night, and the whole place rushed forth to meet us, and the gun firing in token of joy quite alarmed the neighbourhood.

I happily found Wallis convalescent, but Mr. Lowndes looked very pale and thin, so by the doctor's advice I sent them both down to Zanzibar for a month's rest before I left for England. My first week I spent in receiving visitors, most of whom brought presents of sheep, oxen, goats, etc., and I found there was a great deal to do in getting everything straight and in unpacking the various parcels that had come for me during my absence. Lady E. Clements' set of cricket was received by our now 50 boarders with shouts of delight. I heard bad news from Umba again. Austini Sepindu, the earliest and staunchest of the Christians there, died very suddenly after paying a visit to Magila. He was the sub-chief, and his death is a great loss to the sorely stricken Church in Umba. All this misfortune so alarmed the people that the weaker adherents fell away, and Christianity had fallen into disrepute with the heathen, some of the Waganga (medicine men) even boasting that they had bewitched and killed Mr. Wilson and Austini; most of the boys departed to their homes, and the congregations fell off greatly. John Swedi lost heart and asked to be removed. On Monday, December 4, I went over in my hammock, and after consulting with the chief, Henry Semkali, set to work to reorganize the Mission, to be worked by our native teachers until another English missionary arrives. I sent John Swedi to Mkuzi and appointed Lawrence Kombo and Hallal Chosi to read prayers and keep school every day, while on Sundays I promised to send one of our best readers, Acland or Ackworth, with Granville to take the services and preach. I hope this plan will work and that the people will be kept somewhat together; but Umba is a very difficult post and requires a man of great power. It is full of heathen wickedness, and the sins of the coast Mohammedans are prevalent. On Friday, the day of my return, Henry Semkali with all the neighbouring chiefs and great people came to pay me a formal visit of condolence at the loss of "my brother," and they brought a present of a bull to cheer me up. They spoke very nicely and feelingly of Mr. Wilson's death and our sad trouble, and begged that another man might be sent to teach them. One said, "Tell your chiefs we want a *gentleman*, not an uncultivated man." Where they had learnt the word, or how they knew the difference, is more than I can tell. Most of Mr. Wilson's old boys came to see me and begged me to let them live at Magila until another missionary arrived; after consulting with their parents I gave them leave to return with me. On Sunday at Magila the church overflowed completely, *and there were* 150 *children at Sunday School.* All the chiefs came and sat in the *jumbe, i.e.* chief's pew and looked very dignified.

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Sekehufya came, with all the people of his village Kiumbe, and said that now Tengwe and Mbwego had joined us he and his people also wanted to follow our religion. This man is a rather crafty man, and his brothers are strong Mohammedans and live on the coast at Tanga. I have often talked with Sekehufya about religion, but, hitherto, without any success. I expect this is more a wish not to be left out in the cold, than for any special desire for Christianity.

Child life in the Mission.

CHAPTER II.

How children come to the Mission.

LAST month, dear children, I told you how the boys live under the care of the Mission. Sometimes they tell us how they fell into the slave-traders hands. Let us take one or two from the group who are gathered as I told you of last month at evening on the stone landing at the top of the stairs at Kiungani. First, Mtego, a little bright eyed merry boy of only 11 or 12 years old. He will tell how he became a slave. He has not come from far, only from somewhere near Magila and he knows all about the Christians there, and has often heard the country people talk of them and their strange doings, he knows a catechumen who goes to Archdeacon Farler on Sundays to be taught, and who little thinks now that his young friend who disappeared so suddenly and mysteriously a little time ago is happy and fat and free among the Christian lads in Zanzibar; for Mtego says that his father had to go away for a few days on business, and so asked a friend to take care of him until he returned, but the false friend sold him to a slave dealer and he was carried off down to the coast and shipped on board a dhow, and finally rescued by the boats of H. M. ship *London*, Here are Kanui and Faraji, two little Nyassa boys, they have come nearly a thousand miles, from the shores of the great Star Lake. They will tell how the rough paths blistered their naked feet, and how the straggling india rubber vines would get across the path and throw them down, and the tall grass beside the track rained on them ice cold showers of dew in the chilly mornings before the sun rose, and on and on they went, week after week, and the numbers kept getting less and less, for death was busy among them, and the hyœnas at night found many a poor wretch left behind to die from sheer weakness and weariness at the deserted camping places. But they do not care to talk about sad things that are past. They say, they would rather tell of the great feast of fish they had, on Lake Nyassa, when the long canoes were drawn up side by side on the yellow shores, as the sun went down beyond the great lake and the mountains on the other side rose up tall and distinct against the crimson sky. And Basil, a handsome boy with jet black skin and long eyelashes, who thinks, like many of his African schoolmates that there

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is no pleasure in life like going with Mr. Geldart on a shooting excursion, or may be, have a shot if an easy chance presents itself, and next to that, to walk with Mr. Geldart into Zanzibar and have afternoon tea with Miss Mills.

Basil says that walking alone some men pounced on him and tied him up and carried him, crying and struggling, away. Others say, that an Arab who was passing met them on the way and let them carry his gun, which, like boys all the world over, they were very proud to do, and so they walked along until they had strayed away from the village when the Arab turned and seized them, and so they too were added to the gang of slaves.

And they talk of numbers of little children and babies who were killed and thrown into the bushes by the side of the road, until your heart grows hot within you, and you forget that "Vengence is the Lord's and He will repay." But when one sees them playing about, well and happy and cared for, or kneeling by the wall in the long dormitory, saying their prayers, one does feel very thankful to be allowed a share in the work of mercy.

But So Songolo will tell you long stories of his native land.—"The Nyassas do really seem to love their country more than those other tribes," Mr. Geldart says.

So tells how he used to live far away in that Nyassa land, and he will talk of his friend who lived in a village not far from his own, and whom he used to go and see at times, and how one day a person came to say that his friend wanted him and he must go at once; and so he went in all good faith. But in the path among the woods some men rushed out and seized him, and tied his hands and gagged his mouth, and led him off and sold him as a slave among the Yaos—and there he spent a year, in slavery. And then he goes on to tell of things sadder and stranger still. How when they took him down to the coast, and shipped him on board the Arab dhow, one day they sighted a distant sail, that every hour drew nearer and nearer to them, and the Arabs came and said, "that ship is full of a strange kind of men, who are pale in face, pale as the dead, and live on human flesh, and if they catch us they will eat us all," and so the poor blacks tried to help the crafty Arabs to get away. But the little sail came up fast with the wind, and then he saw the long low boat and the white awning, and the sailors bending at their oars, and heard the lieutenant hail, and the Arabs fire their guns, and saw the bowman stand up in the bows and look on. And one by one the sailors clambered up and beat the Arabs down and lifted out the slaves into the English boats, and So was trembling like a leaf. He thought all that the Arabs had told him of was coming true, and he expected every hour to see them light the fire, and come to butcher him. But after a while, one of the sailors saw how miserable he looked and kindly offered him a piece of biscuit. So had never seen anything like it before, and it was hard and grey and dry, and he would not eat it, for he thought it must be made of the pounded bones of men? But, he adds with a smile, "If you gave me a piece of biscuit now, I *would* eat it." *To be continued.*

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Urgent appeal for Building

"The Ants are the only native builders whose houses last more than three years in Africa; it will be necessary for us to aim ultimately at stone buildings in all our stations."—Bishop Steere.

OUR first buildings on the mainland were necessarily built after the native fashion. If for no other reason, this one was enough, that till they learnt to trust us the natives would not have permitted the erection of the stone houses, fearing the Arab prophecies that the English wanted to raise forts, as the first step towards taking possession of the whole country, and enslaving the inhabitants.

Now, however, many of our first buildings are of full age and tumbling, the nation amongst whom we live have learnt to trust us, and they will not object to stone. Moreover, stone will not only be much better for the health of our missionaries, and less cost to the mission in the long run, but provide *Cities of Refuge* for the friendly natives in case of raids by hostile tribes, stone buildings are now (1) Possible: (2) Expedient: (3) Necessary. And so we have no hesitation in making an urgent appeal to our friends for liberal help. Our needs in this respect are cumulative, they come altogether on the mission at a time when the whole of its ordinary income is required for the various works of mercy and evangelization which have to be supported. Unless help comes in largely the efficiency of the mission will be in danger.

We append the list that has reached us

Mr. Johnson, on the *Nyassa*, wants to build on high ground where he will be safe from the Gwangwara,

Mr. Maples has to rebuild for some of the Masasi people at *Newala*,

Archdeacon Farler tells us that

Umba has to be rebuilt on rising ground and in stone, to allow of an upper story, which he finds essential to the health of Europeans.

Magila is of full age and tumbling to pieces. The missionaries there are on a mud floor at present.

Mkuzi too is in need of more buildings and Mr. Wallis there is also on a mud floor.

Then in Zanzibar itself, as the Bishop told us the first thing he should have to do on his return would be to build extensively, so now Archdeacon Hodgson points out that,

Mbweni has suddenly upwards of 80 of the Masasi people cast upon it when already full, and buildings have to be put in hand in large numbers.

Kiungani has plans, drawn by Bishop Steere, for a larger chapel, the present one being stifling when all are present.

The Slave-market has the foundation of one house, and the half finished first floor of a second, standing still for want of funds. And at *Mbweni* a larger school is in course of building, and will cost a heavy sum.

Surely a fitting object for our Lenten savings may be found in some one of these pressing needs. "*He took of the stones of that place, and put them for his pillows*," may be true of us, as of Jacob of old.

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Our African Post-Bag.

THE following interesting letter from the Rev. C. Maples, to the Secretary of the Anti-Slavery Society, confirms what we have lately heard from other sources—namely, that the Slave-trade has very much increased in extent during the past year.

"I thought I would send you a few lines merely to say that I can safely assert that I never remember seeing and hearing of so many slave caravans passing down from Yao land to the coast in our neighbourhood, as well as by the Rovuma route, as in the present year. You will have heard of our own terrible disaster, and I hope a copy of my report of it will fall into your hands that you may judge for yourself what even peaceful, and I trust peace-bringing, people like ourselves, are exposed to when marauding tribes want slaves. Clearly there is still a great demand for them in the coast regions about Kilwa and Lindi. I will not take upon myself to say that a large number of the slaves who have passed here this year have actually been shipped away from Lindi and the neighbourhood, though I myself think it to have been the case. What I know positively is that caravan after caravan has passed Masasi with ivory in small quantities and slaves by scores during the past year. These caravans have usually remained from one to two months within easy distance of Lindi or some small neighbouring port. During that time the slaves have all been disposed of, the caravan returns with bales of cloth, brass wire, &c., and we either see or hear of them at the watering-place near here on their march back to Yao land. Great authorities tell us these slaves will be found to have been bought by Arabs for their plantations on and near the coast. I cannot prove that it is not so, though I do not agree with them. This information being so indefinite will be, I fear, of little use to you. Yet one purpose it may serve, for it can be taken as an emphatic denial of what I have seen lately urged, viz., that the Slave-trade is sensibly diminishing in these parts. I can report no horrors that have come within my experience of the caravans that pass us, but it is sufficiently humiliating to be obliged to witness so nefarious a traffic flourishing uninterruptedly (so far as the interior is concerned) all around us. It was thought not many years ago that if our ships of war could effectually put a stop to all passage of slaves by sea, the trade would be practically at an end, or, at any rate, have received its death blow. Facts that are coming to the front now seem to prove that this was a delusion. The other idea was—introduce legitimate traffic and the illegitimate one will die out. Many still think that this is how the matter will be settled. Others, and I class myself with them, do not believe that Africa from its interior has anything to traffic with save only its ivory, and it is pretty clear that the heavy demands made upon this valuable will soon cause its extinction. With regard to the other really abundant article of commerce—india-rubber—it is almost entirely obtained from districts bordering on the coast, and so it cannot well affect the traffic of the interior. If, then, neither ships

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of war nor legitimate traffic will avail to stifle the Slave-trade or uproot it in East Africa, what will? I need hardly say that we missionaries form our own way of answering the question, while at the same time we take the deepest interest in all efforts for the same end by whatever agencies and methods, they may be forwarded.

Miss Bartlett asks for gifts of cocoatina, Bond's essence of meat, potted meat, blankets to lend to sick folk, tins of butter for the sick, an American oil stove (small) to boil water, &c.

The serious fire in Zanzibar, in December, only destroyed one small house belonging to the Mission; but had not the Church and Mission-house been of stone everything would probably have been swept away As it was they stopped it from seizing on the houses in the Slave-market.

News of Other Workers.

AFRICAN TRAVEL.—The Marseilles Correspondent of the *Daily News*, January 27th, 1883, writes: "I have already mentioned that Mr. Revoil, member of the Geographical Society of Marseilles, and known as the explorer of the country of the Comelis, had embarked on board the Pey-Ho. Mr. Revoil, charged by the French Government with a scientific mission on the eastern coast of Africa, will proceed first to Zanzibar, to the Sultan Said-Burgash. Mr. Revoil, whose mission will extend over two years, will take with him, as an assistant under his orders, a vigorous sailor named Julian Teissere, born in Cassis, near Marseilles, who has a great taste for explorations. At Zanzibar, after having collected the goods and the presents destined for the chiefs of the tribes which he wants to influence in his favour, Mr. Revoil will form his suite of natives, who are to accompany him into the interior of Africa. He will be assisted in his preparations by Mr. Grefulke, who left with him on the Pey-Ho, and who has long been settled at Zanzibar. Together with Mr. Revoil there were on the Pey-Ho two other explorers—an Englishman (Mr. Thompson) and a German (Mr. Fischer)—who intend to visit the almost unknown region which extends between the coast and the Kilimanjaro mountains."

NEWS FROM ZANZIBAR.—A commercial house of Marseilles has just received an interesting letter from Zanzibar, from which we give the following extracts:—A terrible famine is raging on the Comoro Islands. This famine is due to the constant state of war between two Pretenders, Said Ali and Massofouma. The latter enjoys the protection of the Sultan of Zanzibar. Under cover of these disorders the Slave-trade revives in these parts, and every week Her Majesty's schooner the Harrier captures some ship laden with ebony wood. It is stated that the steam-chaloupes of the London have rescued at least 400 slaves since August. A fire, occasioned by accident, has laid part of Zanzibar in ashes—namely, Nambo, Mnazi-Mmoja and Melendi. The fire, stirred by a strong north wind, totally destroyed 400 huts; eight persons perished. The loss is estimated at 10,000

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dollars. The morning after the catastrophe the Sultan Said-Burgash hastened to distribute abundant provisions among the sufferers. In the month of November 19 steamers and sailing vessels and about 50 "boutres" entered the port of Zanzibar. The Sultan has bought three great steamers, formerly the property of the Peninsular and Oriental Company. The names of these ships are the Malacca, the Merka, and the Avoca. To these must be added the Nyanza, Akala, and Swordsman, and thus the commercial fleet of the Sultan counts six fine steamships. It is said that the Sultan intends to use these ships for a regular coast service.

The L. M. S. steamer for Lake Tanganyika has been despatched from England. It is called The Good News: in Swahili, *Habari njema*, the meaning of which is universally understood by the natives. It has been sent out in sections by the Khandalla ss., in which Mr. James Roxburgh, a practical engineer, in the Society's service, is a passenger. On arriving at Quillimane "The African Lakes Company" will convey the four hundred or more packages by way of Lake Nyassa to the south end of Lake Tanganyika. Here Captain Hore, with Messrs. Swan, Dunn, and Brooks will be waiting, and, with the aid of the engineer, it is hoped and expected they will find but little difficulty in reconstructing the steamer and setting her afloat on the lake.

Mr. Joseph Thomson embarked at Suez, in the Arcot, on the 11th of January, for Aden and Zanzibar, after a short stay in Egypt. He visited Dr. Schweinfurth in Cairo, and obtained some information regarding the journey across Africa of Lieutenant Wissmann, who was detained in Egypt, on his way home, by a slight attack of fever. From Nyangwé, Lieutenant Wissmann had travelled to Tanganyika and Ujiji by the usual caravan route, visiting the Lukuga outlet on his way, which he found nearly in the same condition as when Mr. Thomson saw it. He says that the Lake Lincoln reported by Dr. Livingstone, does not exist. Between Ujiji and the residence of King Mirambo (of whom he speaks very favourably) he had a narrow escape of his life in a village brawl, which arose among the natives during his stay. According to a letter from Mr. Wakefield, received within the last few days, the neighbourhood of the mission station of Ribé, near Mombas, has recently been visited by a marauding party of Wakwafi, a tribe through whose territory Mr. Thomson will have to pass on his expedition, and who are said to be a section of the redoubtable Masai nation. The raiders made their first appearance near the settlement on the 25th of October, and hovered about for a day or two without venturing to attack the place. Their object seems to have been cattle stealing. Mr. Wakefield watched them most of the time. They approached with great wariness and hesitation, almost creeping under the shelter of their long shields, and keeping to the side of the village where there were trees and bushes, apparently afraid of the stone houses. The natives on watch in the settlement wanted to shoot them, which they could have

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done very easily; but Mr. Wakefield ordered them not to fire, knowing the bad effect which any bloodshed might have on the prospects of Mr. Thomson's expedition. The danger of a collision, however, was only averted with difficulty, for two of the maurauders approached one of the houses very closely, and shouted a challenge. The party eventually retreated precipitately, showing the greatest cowardice on shots being fired at them by a neighbouring farmer.

Home Jottings.

BISHOP STEERE, by his will, left to the Mission all his papers which might be in Zanzibar at the time of his death. Amongst these have been found a large number of sermon outlines, which have been entrusted to us with a view to our making selections from them for publication. The Bishop was wont to preach from notes, and hardly, if ever, wrote out his sermons. But, as with everything he said or did, these notes are so simple and yet so full of deep and accurate thought that they cannot fail to be of great and lasting value, both as helps to those who have to teach others, and for private and devotional use as helps to meditation. Further notice of their approaching publication will be duly given in this Magazine.

Fifty-one freed slaves were received by the Mission in Zanzibar, in 1882.

At the General Committee Meeting, on February 6th, it was unanimously resolved to memorialize the Foreign Office on the intense importance of maintaining the Postal Service to Zanzibar as at present. We are threatened with a discontinuance of the mail subsidy in July, but earnestly hope that so disastrous a piece of false economy may be averted, and the present determination of the Post Office changed long before that date.

All matter intended for insertion in this Magazine should be addressed to the **Rev. R. M. HEANLEY, the Rectory, Wainfleet,** and reach him not later than the **8th of each month.** Extracts from Private Letters and Notes on all matters touching **Central Africa** will be most acceptable.

Central African Library.—By the kindness of S. P. C. K. and other friends the Mission has now some forty volumes for reference, and for lending to workers and preachers for the mission. There are some gaps still in our book-case, viz., "Nyassa," "Uganda," "Private Life of Dr. Livingstone," "Africa" (Keith Johnstone's), "Lakes and Mountains of Central Africa," "Across Africa," Baker's "Albert Nyanza," Speke and Grant's Travels, &c.

January 29th.—By the kindness of Sir Bartle Frere the Secretary was received as a Fellow of the Royal Geographical Society.

February 2nd.—We believe Archdeacon Farler left Zanzibar to-day for England, bringing with him Hugh Peter Kayemba for education in England.

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February 5th.—A Cambridge graduate at Cuddesdon satisfied the physician, and has the consent of his family to his going to this work.

February 6th—The General Meeting in Willis's Rooms is fixed for Monday, June 18th, the service and sermon for the following day.

The Committee has ordered an iron cross to be erected on the grave of the Rev. C. A. Janson, at Nyassa.

February 14th.—Another Cuddesdon man offers to go out. The Trinity ordinations will, we hope, send four clergy to Zanzibar. A layman has recently gone to Dorchester training college pledged to this work.

February 14th.—African letters, dated January 17th, came from Archdeacon Hodgson, Mr. Jones-Bateman, Mr. Madan, Miss Worsfold, and Miss Bashford. It is their hot season, and they feel the strain of the long suspense about the Bishop. No news from Masasi or Nyassa.

Mr. Stokes (C. M. S.) has returned to Zanzibar, having safely conducted his party to the Victoria Nyanza, and was to be married to Miss Sherratt of our Mission almost immediately. We are very glad to hear that he left Mr. Hannington in rather better health, but he had to be carried most of the way, and was still in a very weak state.

February 21st.—Miss Allen, Miss Mills, Miss Townshend, and Miss Carter, sailed to-day in the Dacca. Upwards of fifty were at S. Paul's Cathedral for Holy Communion. and some forty breakfasted with the travellers before their start.

£100 was put into the Foreign Missions' alms chest, at Helmsley, "to assist in spreading the knowledge of the love of God among those who destroyed Masasi."

We insert the following notice by request:—**Central Agency** for Foreign Missions (Special Funds); Canon Butler, Chairman of Council. This Agency has been opened to receive and forward Subscriptions and Donations for "Special Funds." Payments may be made to Messrs. KIDSON & HANNING, 54, Gresham Street, E.C. *Treasurers*:—E. A. DUFF, Esq., P. S. GREGORY, Esq., J. W. B. RIDDELL, Esq., Rev. W. WALLACE.

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The Secretary acknowledges the following sums received for the various Funds of the Mission for the Cash Account of 1882:—

	£	s.	d.
BATH AND WELLS DIOCESE—			
Craven, Miss	2	0	0
CANTERBURY DIOCESE—			
Ilbert, Mrs.	0	10	6
CHICHESTER DIOCESE—			
Hoare, Rev. W. H.	2	2	0
EXETER DIOCESE—			
Churchill, Miss H.	1	1	0
LICHFIELD DIOCESE—			
Shrewsbury, St. Michael's, *for* 1881	7	15	0
LONDON DIOCESE—			
Prince, Miss	3	0	0
Paddington, St. Michael ...	8	5	0
Fulham, All Saints'	5	13	11
LONDON DIOCESE—*continued.*			
Pocock, Mrs, *for* 1883	0	10	0
MANCHESTER DIOCESE—			
Manchester, St. Michael's, Angel Meadow	4	11	5
OXFORD DIOCESE—			
Bisham	2	12	6
RIPON DIOCESE—			
Walker, E. C. S, Esq.	1	1	0
Halifax, *for children's fund* ...	1	2	3
SALISBURY DIOCESE—			
Langford, Rev. J. F., ...	1	0	0
YORK DIOCESE—			
Peel, Rev. F. W.	1	1	0

And the following for the 1883 Cash Account to January 15th, 1883:—

	£	s.	d.
BATH & WELLS DIOCESE—			
Fowler, Rev. C. A.	1	1	0
"Fruges"	1	1	0
"Friend of C. A. M." ...	5	5	0
Baker, Miss	1	0	0
Partis College	4	3	0
CANTERBURY DIOCESE—			
Hussey, Rev. A. L.	1	1	0
Sawbridge, Miss	0	12	6
Rolt, Mrs.	4	0	0
Scrutton, G. C., Esq.	10	0	0
Croydon, Sale of Work, *per* Miss Neale	14	15	0
"Friend," per Rev. R. M. Blakiston	1	1	0
Kirk, Lady, Drawing-room Meeting	5	0	0
Lammin, The Misses	2	2	0
Cobb, Miss, *don.*	10	0	0
Carr, Rev. J. H.	1	1	0
Carr. Rev. T. W.	2	2	0
Cattley, Miss	0	5	0
Cattley, Miss K.	0	5	0
CARLISLE DIOCESE—			
Goodwin, Miss	0	5	0
Barrow, St. Matthew's, *arrears for* 1882	0	3	0
CHESTER DIOCESE—			
Townshend, Miss	40	0	0
Robin, Rev. P. R., *for* 1882-3...	2	2	0
Frankby, *for* 1882	2	10	0
Dunn, Rev. Thomas	1	1	0
Wilbraham, Miss F. M. ...	2	0	0
Rawdon, G. W., Esq.	1	0	0
Stockport, St. Peter's ...	1	2	0
Frodsham	4	2	7
Alvanley	1	4	0
Norley	2	8	9
"A Friend," *don.*	0	10	0
Kingsley, Off.	1	6	0
Kingsley, Lecture	2	0	9
Frodsham School Children	0	18	6
Woodhouse, Mrs., *don.* ...	1	1	0
CHICHESTER DIOCESE—			
Stone, Mrs *for children's fund*	2	2	0
Currey, Mrs. ,, ,, ...	0	5	0
Clarke, Miss A. B.	1	1	0
Guilleband, Miss A.	0	10	0
Yates, Miss F.	0	5	0
Currey, Mrs.	1	1	0
Currey, Mrs., *for Magazines* ...	0	2	6
Chomeley, Miss P.	0	10	0
Parker, Mrs. Chas.	2	2	0
Bowles, Rev. F. A.	1	1	0
Walker, Rev. R. H.	5	0	0
Warbleton	2	2	0
CHICHESTER DIOCESE—*con.*	£	s.	d.	£	s.	d.
Heene *boxes*—						
Bowers, Mrs., *Husband in brickfield*	1	12	6			
Groombridge, Miss ...	0	16	0			
Hills, Mrs.	0	5	0			
Riddle, Miss M. A. ...	0	2	3			
Woolaston, Mrs. ...	0	1	8			
Yates, Miss	0	6	3			
				3	3	8
DURHAM DIOCESE—						
Nunneley, Rev. F. B.				1	1	0
The University, for 1882 ...				23	18	6
ELY DIOCESE—						
"Friend," A				2	2	0
Glover, Rev. E.				1	1	0
,, ,, *for magazine* ...				0	1	6
Trevelyan, Rev. W. B.				1	10	0
Melford				1	8	0
King, Mrs., per, *for* 1882 ...				0	19	0
EXETER DIOCESE—						
Rumsey, Mrs				2	0	0
,, ,, per				5	0	0
,, *For Masasi Disaster* ...				1	0	0
Churchill, Miss H.				1	1	0
Cobb, J. F., Esq.				0	10	6
Kennaway, Rev. W. B.				1	0	0
"J. M." *subs.*				1	1	0
,, *don.*				0	10	6
Williams, Rev. P., per—						
Gregory, Rev. E. J., *for* 1881-2				1	0	0
Champernowne, Rev. R. ...				5	0	0
Poulden, Rev. J. B.				0	10	0
Cheriton, Bishop, *for* 1882				3	9	2
West Buckland				1	3	8
GLOUCESTER & BRISTOL DIOCESE—						
Uley				1	0	0
Corbett, Miss C.				1	0	0
Walcott, Miss				5	0	0
HEREFORD DIOCESE—						
Rose, W. W.				1	0	0
Weare, Miss				1	0	0
Preston-on-Wye				0	5	0
Blakemere				0	6	0
LICHFIELD DIOCESE—						
Allen, Mrs....				2	0	0
,, *for Masasi Disaster* ...				2	0	0
Parker, Mrs. L.				2	0	0
Potter, G. G., Esq., per				2	0	0
Arrowsmith, Miss H.				1	1	0
Wightman, Mrs.				2	2	0
Morris, Mrs., *box*				0	6	0
Bilston, S. Luke				3	0	0
LINCOLN DIOCESE—						
Terot, Miss				1	1	0
Frith, Rev. W. A.				1	1	0
,, ,, *magazine* ...				0	1	6

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	£	s.	d.
LINCOLN DIOCESE—*continued.*			
Worlledge, Rev. Prebendary ...	1	1	0
Scholæ Cancellarii	5	0	0
Cator, Rev. W. B. L., *for* 1883...	1	1	0
Gray, Rev. Canon...	0	5	0
Mules, Rev. P.	1	1	0
Hatton	1	0	0
LIVERPOOL DIOCESE—			
Anfield, S. Margaret's, *for Rest Fund*	1	1	0
Toxteth, S. Thomas ...	1	0	0
Chadwick, Arthur, Esq., *don.* ...	1	1	0
Dalton, nr. Wigan, *Sunday School box*	1	1	4
McKay, Miss H., *sub.*	0	10	6
Hope, Rev. C. S., *sub.*	1	0	0
Holden, Miss, *sub.*	0	10	0
Leedam, Henry, Esq., M.A.	7	17	11
Newton, Jas. Banner, Esq., *sub...*	1	1	0
Cox., H., Esq., *sub.*	1	1	0
Formby, Rev. L., *sub.*	1	1	0
Hornby, Rev. T., *sub.*	2	2	0
Newton, Thos. Banner, Esq., *sub.*	1	1	0
Rigby, Miss, *sub.*	3	3	0
Carlisle, Miss, *sub.*	0	10	0
Moss, Rev. J. M., *sub.*	10	0	0
Becke, Rev. J. H., *sub.*	7	0	0
Prescott, John, Esq., *sub.* ...	2	0	0
Penrhyn, Rev. Canon and Mrs., *sub.*	3	3	0
Vernon, Rev. H. G., *sub.* ...	0	10	6
LLANDAFF DIOCESE—			
Cardiff, St. Mary	1	15	6
LONDON DIOCESE—			
Smart, Miss, *for children's fund*	7	0	0
Westminster, Dean of	1	10	0
Bradley, Mrs.	1	0	0
Children, Mrs. Crocker's ...	0	10	0
Hall, Miss	1	0	0
Prescott, H. W. Esq.	5	0	0
Bouverie, Miss B. P.	0	10	0
Porter, Capt.	1	1	0
" " *for Masasi Disaster*	1	1	0
Wintour, Mrs. *for Masasi Disaster...*	10	0	0
Maples, Miss, per Hardy, Mrs. " "	1	1	0
Rae, Mrs. " "	2	2	0
West, Miss " "	1	1	0
Paddington, Holy Trinity, Boy's Class, *for Nyassa Boat* ...	0	7	5
Westmacott, Dr.	0	5	0
" Miss G. C. S.	0	5	0
" Miss S. F....	0	5	0
Smart, Miss	3	0	0
Polidori, Miss	1	1	0
" " *for magazine* ...	0	1	6
Darlings, Mrs.	0	10	0
Dickinson, Miss C. E.	0	10	0
Searight, Jas., Esq.	5	0	0
Hall, Mrs. de Havilland ...	0	5	0
Hall, Rev. J. E.	2	2	0
Cator, Lady L., *for* 1882 ...	2	0	0
" Miss "	1	0	0
" Mrs. Chas. "	0	10	0
Beaufort, Miss	1	1	0
Yarborough, Mrs. & Miss, *box...*	0	7	0
Young, Lady Fox...	10	0	0
Hay, C. A., Esq....	1	1	0
Washington, F. G., Esq. ...	1	1	0
Woodward, F. B., Esq.... ...	0	2	6
Christie, G. R., Esq.	2	2	0
Beresford, Hope, Rt. Hon. A. J. B.	5	0	0
"R. C." (for telegram)	1	18	9
Inglefield, Lady	1	0	0
Sale of Work, per Miss Webb ...	1	0	0
Books sold 3 17 10			
" 2 14 6			
	6	12	4

	£	s.	d.
LONDON DIOCESE—*continued.* ...			
Ealing, St. Mary, *additional* ...	0	11	3
Kentish Town, St. Luke's, *for* 1882	11	5	11
Upper Clapton, St. Matthew's	15	8	10
De Beauvoir Town, St. Peter, *boxes*	1	3	0
"R. C.," *for Passage Money* ...			
MANCHESTER DIOCESE—			
Cathedral	6	0	0
Blackburn, St. Peter's, ...	2	0	2
Bradshaw, Lecture	4	10	0
" *Boxes for past year*	7	14	2
Bolton, St. Luke's, ...	0	12	3
" Holy Trinity, Off. ...	7	9	0
" " Lecture ...	2	9	3
NORWICH DIOCESE—			
Wilson, Rev H.	1	0	0
Buxton, H. E., Esq.	3	3	0
Day, Mrs.	2	0	0
OXFORD DIOCESE—			
Edwards, Mrs., *for Magila* ...	2	0	0
Talbot, Miss C. E., *subs.* ...	0	10	0
Talbot, Miss C. E., *don.* ...	0	10	0
Morrell, Mrs. G. K.	2	2	0
Talmage, Rev. J. M.	1	0	0
" " per ...	0	5	0
In Memoriam of Rev. C. A. J....	10	0	0
"Wellwisher"	0	2	6
"R. L. A."	1	1	0
Babington, Miss	0	10	0
Nunns, Rev T. J, *for* 1882-3 ...	3	0	0
Green, Rev. V. T.	1	1	0
Marston, Boxes 1 10 0			
" Off. 1 7 7			
" Sale of Work ... 1 5 0			
	4	2	7
PETERBOROUGH DIOCESE—			
Crowther, Rev. G. F.	0	5	0
Broughton, The Misses	1	10	0
" " *for Magazine*	0	1	6
Mullins, Rev. G. H.	1	1	0
Dodds, Rev. H. L.	1	0	0
Mammatt, E. F., Esq.	1	1	0
Green, Miss, *for Ladies Association*	1	1	0
Leicester, St. Mary, Meeting ...	5	18	6
RIPON DIOCESE—			
Geldard, Miss F.	5	5	0
Lister, Miss M. C.	1	1	0
ROCHESTER DIOCESE—			
Robson, Miss K.	1	0	0
Streatham, St. Leonard's ...	2	2	4
ST. ALBAN'S DIOCESE—			
Randolph, Miss, per	15	18	0
Lake, Rev. H. A.	1	1	0
Ingatestone	4	1	0
Chelmsford	2	15	5
ST DAVID'S DIOCESE—			
Laugharne, *for* 1882	1	0	0
Allen, Miss, *for* Miss Allen's Work	20	0	0
Oriel, Mrs., *for* 1882	0	9	6
SALISBURY DIOCESE—			
Warminster	1	10	0
Bower, H. S., Esq.	2	2	0
Jacobson, Miss H., *for Magila*	1	0	0
TRURO DIOCESE—			
Heaven, Miss	0	2	6
" " per Lundy Isle ...	1	7	6
Margetts, Mrs.	1	0	0
Page, Rev. V.		1	0
WINCHESTER DIOCESE—			
Epsom, Christ Church, *for Children's Fund*	7	0	0
Parish, Mrs.	0	10	6
Tringham, Rev. W.	1	1	0
Witts, Mrs.	1	0	0
Martin, Miss G. F.	0	10	6

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WINCHESTER DIOCESE—*continued*	£	s.	d.
Maples, Mrs. W., *box*	2	0	6
Shuttleworth, Master C. ...	0	10	0
Epsom, Christ Ch. ...	8	3	0
Lasham (coll. by little girls) ...	0	3	3
Farnborough, *for* 1881 ...	3	10	0
WORCESTER DIOCESE—			
Butler, Hon. Frances	2	0	0
Soames, Miss	1	1	0
Hill, Rev. M.	1	1	0
Park, P. L., Esq.	0	5	0
Sheldon, Rev. J. and Mrs. ...	5	0	0
Dumbleton, Off	4	4	0
,, Boxes	0	16	0

YORK DIOCESE—	£	s.	d.
Metcalfe, Rev. W. H.	0	10	0
Wykeham	1	7	0
Kirby Underdale	0	13	0
Langbourne, The Misses, *sub.*...	3	0	0
Cooper, Rev. R. Jermyn, *sub.* ...	1	1	0
Anonymous, Stamps from Hull	0	5	0
SCOTLAND—			
Beveridge Erskine, Esq. ...	2	0	0
FOREIGN PARTS—			
"S.," *for Children's Fund* ...	7	0	0
Miller, J. Boyd, Esq.	5	5	0
Freeman, Major T. A.	5	0	0
Mueller, Rev. G. H.	1	0	0

Miss J. C. Randolph, Dunnington Rectory, York, Treasurer of the CHILDREN'S FUND acknowledges the following for JANUARY, 1883:—

	£	s	d.
Allestree for 1882	6	0	0
Appuldurcombe for 1882	6	0	0
Bennilton Parish for 1882	7	0	0
Beckenham	10	10	0
Beaufort, Miss	10	0	0
Clarke, Mrs., for 1882	7	0	0
Croydon S. Michael's Sunday Schools	5	0	0
J. M. A. for 1882	2	0	0
Calton for 1882	5	0	0
Cuckfield	7	0	0
Do. (Donation)	7	0	0
Cheddar for 1882	5	0	0
Clements, Lady Elizabeth ...	7	0	0
Cheltenham	6	0	0
Clarke, Mrs. Heber, for 1882 ...	6	6	0
Chapel, Allerton	6	0	0
Derby, S. Michael's Sunday Schools	7	14	10
Eakering for 1882	3	10	0
Houghton-le-Spring, St. Michael's Sunday School Offertories ...	0	19	4
Highgate, All Saint's School Children, for 1882	3	10	0
Harding, Lady, for 1882	2	0	0
Ireland, Bray, French School ...	5	0	0
Jones, Misses Roscoe, for 1882 ...	14	0	0
Leslie Miss E., for 1882	7	0	0
Longsight, S. John's Boy's Sunday School	4	0	0
Lincoln, S. Mary-le-Wigford, for 1882	7	0	0
Laxton, for 1882	6	10	0
Manchester, Cathedral Association, for 1882	6	0	0

	£	s.	d.
Newburn, Miss	5	0	0
Noel, Hon. Mrs. Gerard	7	0	0
Peterboro', S. Mark's Sunday School, for 1882	5	0	0
Parr, Major T. R.	7	0	0
Painstow, S. Mary's and S. Andrew's Schools	7	0	0
Reynolds, Mrs. A. P.	7	0	0
Retford, East, for 1882	6	0	0
Randolph, The Misses	14	0	0
Stafford Master, Miss, and Miss E. Wills	7	0	0
S. Florence Parish, Pembrokeshire	5	15	0
Sutton, Mrs. Putney	35	0	0
Smallis, Miss...	7	0	0
Sibbertoft Branch, G. F. S. ...	1	15	0
Stuart, Mr. and Miss Burnett ...	7	0	0
Settle	14	0	0
Subscribers to "My Sunday Friend"	7	0	0
Vernon, Miss, S. Harcourt ...	1	0	0
West Kirby, Birkenhead, for 1882	8	3	0
Winterbourn Down, All Saints', Missionary Union, for 1882 ...	7	0	0
Woburn Square, Christ Church, for 1882	36	11	9
Welford, for 1882	6	6	0
Wells Street, S. Andrew's Girls Day School, for 1882	7	0	0
Wokingham, S. Paul's, for 1882	0	11	5
York, S. Mary's, Bishophill Senior, for 1882	3	10	0

*** ALL OFFERS TO PROVIDE FOR CHILDREN SHOULD GO J. C. RANDOLPH.

The Rev. W. Foxley Norris begs to acknowledge the following received for the WOMEN'S GALLERY IN THE SLAVE MARKET CHURCH:—

Rev. W. S. (Edstaston)	5	7	6
Johnson, Mrs. Bertie	2	0	0
Heywood, Mrs.	10	0	0
Witney, Rectory, Drawing Room Meeting	3	5	6

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Bishop Steere Memorial Fund.

14, DELAHAY STREET, WESTMINSTER, S.W.

THE Committee of the Universities' Mission to Central Africa have resolved that, as a Memorial to the late Bishop Steere, a fund should be raised for the foundation of Scholarships (or Bursaries) for the education of promising Africans in connection with the Mission.

Such a scheme must render valuable aid in the development of the Native Ministry, a part of the late Bishop's work which was very dear to his heart, as a first essential to the existence of an indigenous Church.

Bishop Steere laid the foundation broad and deep by his labours in Africa for more than nineteen years. He educated the young, showed the freed slave how to use his freedom, gave the people the Scriptures in their own tongue, ordained John Swedi the first native deacon, and so has left for us the duty of building upon that foundation. By means of the BISHOP STEERE MEMORIAL FUND this Native Ministry may be developed, and so he, being dead, will yet speak.

J. W. FESTING,
W. T. THORNHILL WEBBER, } *Hon. Secretaries.*

NOTE.—*Donations may be paid to the Secretaries, at the above address, or to the* BISHOP STEERE MEMORIAL FUND, *at* MESSRS. DRUMMOND, *Charing Cross.*

All Cheques and Post Orders should be crossed DRUMMOND & CO.

Contributions paid or promised up to February 15th, 1883, amount to £1,500.

THIRD LIST OF CONTRIBUTIONS.

	£	s.	d.
BATH AND WELLS DIOCESE—			
Todd, Rev. R. U....	1	0	0
Douglas, Gen. Sir Percy, Bart.	0	10	0
CANTERBURY DIOCESE—			
Cree, Rev. E. D.	1	11	6
Boodle, Rev. J. A.	2	0	0
Carr, Rev. J. H.	5	0	0
Hayley, Miss H.	5	0	0
per "A Friend"	0	5	0
"F. S. B."	10	0	0
CARLISLE DIOCESE—			
King, Mrs....	5	0	0
Auckland, Miss	1	1	0
Hoskins, Rev. Canon	5	0	0
Goodwin, Miss M. M.	1	0	0

	£	s.	d.
CHESTER DIOCESE—			
Chester, Rt. Rev. Bishop of ...	20	0	0
Jacobson, Mrs.	10	0	0
Hutchinson, Miss E.	1	0	0
Eaton, Rev. T. Canon	5	5	0
CHICHESTER DIOCESE—			
Washington, *alms-box*	0	10	0
"M. P."	2	2	0
Joy, Rev. H.	0	5	0
Kennaway, Rev. R. A.	0	10	6
ELY DIOCESE—			
Emery, Ven. Arch.	3	3	0
Henry A. H., Esq., per			
Crosbie, Mrs.	1	0	0
Bageley, Mrs.	0	10	0

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	£	s.	d.
ELY DIOCESE—*continued.*			
Purser, Miss	0	2	6
E. B. H.	0	3	0
EXETER DIOCESE—			
Williams, Rev. P.	2	2	0
Champernowne, Rev. R. ...	5	0	0
GLOUCESTER AND BRISTOL DIOCESE—			
Corbett, Miss C.	3	0	0
Kyrle, Lieut.-Col. Money ...	0	10	0
HEREFORD DIOCESE—			
"A. M. K."	0	3	6
Weare, Mrs. and Miss	1	0	0
LICHFIELD DIOCESE—			
Grier, Rev. R. M.	1	1	0
Arrowsmith, Miss H.	2	0	0
" " E. M. ...	0	10	0
" "	2	0	0
LINCOLN DIOCESE—			
Thackeray, Miss A. F.	2	0	0
" Mrs.	2	0	0
Fowler, Rev. J.	1	1	0
LONDON DIOCESE—			
Leslie, Miss E.	10	0	0
Prince, Miss	5	0	0
Hoare, Miss	2	0	0
Anon.	7	0	0
Porter, Capt.	1	1	0
Schofield, Jas., Esq.	2	2	0
Dukinfield, Miss	1	0	0
Bell, G., Esq.	5	0	0
Fisher, Rev. F. H.	1	1	0
Hill, Gen. Sir William and Lady	2	2	0
Fielden, Lieut.-Col.	1	0	0
Hastings, Rev. F. H., R. N. ...	0	10	6
LIVERPOOL DIOCESE—			
McKay, Miss H.	0	10	6
Sheepshanks, Rev. J.	2	2	0
Marsh, Rev. R. H.	0	10	0
MANCHESTER DIOCESE—			
Smith, The Misses	5	5	0
OXFORD DIOCESE—			
Dodd, Rev. J.	5	0	0

	£	s.	d.
OXFORD DIOCESE—*continued.*			
Oxford University Secretary, per			
Tozer, Rev. H. F.	20	0	0
Driver, Rev. Canon	5	0	0
Lock, Rev. W.	1	0	0
Pickard, Rev. H. A.	1	0	0
Bright, Rev. Canon	3	3	0
Rigaud, Major Gen.	3	0	0
Burrows, Professor	5	0	0
Girdlestone, Rev. R. B. ...	0	10	0
Oxford, S. Frideswide's Women's			
Bible Class	0	15	0
PETERBOROUGH DIOCESE—			
Osborne, Rev. M.	1	0	0
ROCHESTER DIOCESE—			
Gregory, Miss	5	0	0
ST. ALBAN'S DIOCESE—			
Bush, Mrs.	5	5	0
ST. DAVID'S DIOCESE—			
Goring, Thomas, R., Esq., per			
Bevan, Rev. Canon	2	0	0
Bath, C., Esq.	1	1	0
Williams, Rev. W.	1	1	0
Nevill, Miss B.	0	10	6
St. David's, Very Rev. Dean of	3	0	0
Goring, Thomas, R., Esq. ...	1	1	0
WINCHESTER DIOCESE—			
Myers, Mrs. C.	5	0	0
Glyn, Lady	1	0	0
Gibson, Miss, per—			
Gibson, Miss	0	10	6
Risley, Miss	0	2	6
Sloman, Mrs. G.	0	5	0
WORCESTER DIOCESE—			
Baldwin, A., Esq.	1	0	0
Sheldon, Rev. J. and Mrs. ...	5	0	0
YORK DIOCESE—			
Aldam, W., Esq.	1	0	0
GENERAL LIST—			
Morell, W. W., Esq.	1	1	0
Sing, Mrs.	1	1	0

Intercessory Prayer.

THANKSGIVING.

For the many offers from clergy and others that have lately been made.

For the preservation of Mkunazini, in the great fire in December last.

INTERCESSIONS.

That God may grant us a wise and understanding Bishop.

That a Priest and a Layman may offer themselves to join Mr. Johnson on Lake Nyassa.

For the work at Umba.

For those at Masasi and Newala.

For prosperous voyage for the four ladies now at sea.

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PRAYER UNION.—Hon. Sec. the Rev. W. L. B. Cator, Eakring Rectory, Newark. Friends wishing to join will be welcomed. Copies of the prayers will be sent to any who may wish to have them, but who may not be prepared formally to join the Union.

SIXPENNY ASSOCIATION.—The Secretary, Miss Phillpotts, 3, Oxford and Cambridge Mansions, N.W., will be glad to hear from any ladies who may be able to help by acting as "*Receivers*." The fund provides medicines and comforts for the sick connected with the mission. Now that we have one Medical Missionary, and hope soon to have a second, a large increase in this fund is aimed at.

LADIES ASSOCIATION (C. A. M.) Treasurer, Miss E. Maples. 10, Cleveland Gardens, Hyde Park, W. Patterns of work and information as to ways of helping may be had from,—

Miss E. Leslie, Bourdon House, Davies Street, Berkeley Square, W.
Mrs. Blair, 1, The Terrace, Putney.
Miss Fawkes, 94, Gloucester Street, Warwick Square, S.W.

Any quantity of Native Clothing is eagerly BOUGHT by the Rescued Slaves at Mbweni. The proceeds would go to the Mission Work.

"African Garments, How to Make Them" is the title of a revised paper just prepared by our needle work secretaries. Sometimes articles of less useful sizes and made after a faulty pattern are sent out.

A much greater number of garments is required than hitherto.

Some of our stations are loud in their requests for more.

CHURCH NEEDLEWORK.—There is a long list of wants for different Churches. Volunteers for this work will be cordially welcomed. Full particulars gladly sent on application to Miss Lowndes, Little Comberton, Pershore. Miss Lowndes will be grateful if donors through other sources will kindly let her know what they are sending out, so as to avoid duplicates being given.

PARCELS for the Mission or the Missionaries should be sent to Messrs G. C. Scrutton & Co., St. Dunstan's House, Idol Lane, E.C., and the carriage on them paid to London; they will then be forwarded to Africa at the cost of the Mission, and will be acknowledged in "CENTRAL AFRICA" when we hear of their arrival at Zanzibar. The name and address of the sender and a list of contents should be enclosed in each parcel. The next shipping days are March 12th, April 9th, May 7th, June 4th.

PARCELS RECEIVED IN ZANZIBAR:—Miss C. Wills, Sandford (parcel of clothing); Mrs. Feilden, Bebington (clothing, patchwork, toys, books).

MAILS are despatched every fourth Friday from London for Zanzibar and from Zanzibar on the same days, viz., March 2nd, and 30th., April 27th., May 25th.

PHOTOGRAPHS:—

Church in the Slave Market, Zanzibar, one exterior and two interior views.
The Bishop's House in the old Slave Market.
Group of Kiungani boys, including some of the Missionaries.
Group of Girls with Miss Thackeray.
Miss Mills and some of her boys.
Zanzibar from the Sea.
Kiungani House and Cemetery.
Mbweni House, or the released slave Shamba.

Price 1s. each, five for 4s. or ten for 7s. 6d. May be had of the Secretary.

As also A PHOTOGRAPH OF BISHOP STEERE price 1s.

THE SMALL BLUE BOOKS (1859-73), bound in cloth, price 1*s.* 6*d.*, by post 1*s.* 8*d.*, and the Occasional Papers (1869-82), bound in cloth, 2*s.* 6*d.*, by post 2*s.* 9*d.*, may now be had of the Secretary, 14, Delahay Street, S.W.

"CENTRAL AFRICA" in quantities from the office of the Mission at 9d. a dozen.

MONEY FORWARDED TO AFRICA.—Personal friends wishing to remit money to any Member of the Mission Staff can do so by sending the sum to the Secretary. The money will be advised and sent over by the first subsequent mail.

LETTERS. The Office of the Mission is now at 14, Delahay Street. All communications from the Southern Province, concerning the Mission should be addressed to the Secretary, Rev. W. H. Penney, 14, Delahay Street, Westminster, S.W.; whilst those from the Northern Province should be addressed to the Hon. Organising Secretary, Rev. John Miles Moss, Blundell Sands, Liverpool.

REMITTANCES.—Money Letters should be addressed "The Rev. the Secretary of the Universities' Mission to Central Africa, 14, Delahay Street, S.W."

All Cheques and Post Orders should be crossed "Drummond & Co."

Printed by ABRAHAM KINGDON & Co., 52, Moorfields, Moorgate, E.C.

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No. 4. PRICE ONE PENNY APRIL 1, 1883.

CENTRAL AFRICA

A MONTHLY RECORD OF

THE WORK

OF THE

Universities' Mission.

For Servant of Servants

Bishop Steere Memorial Fund.

Donations may be paid to the Secretaries, at 14, *Delahay Street, or to the* Bishop Steere Memorial Fund, *at* Messrs. Drummond, *Charing Cross.*

All Cheques and Post Orders should be crossed Drummond & Co.

Contributions paid or promised up to March 15th, 1883, amount to £1,598.

FOURTH LIST OF CONTRIBUTIONS.

	£	s.	d.
Canterbury Diocese—			
Kirk, Sir John, K. C. M. G. ...	3	0	0
Chester Diocese—			
West Kirby, ...	8	13	6
Chichester Diocese—			
Hayley, Miss, per			
Gould, M. H., Esq.	1	1	0
,, Miss	1	1	0
Whitelegge, Rev. Canon ...	2	2	0
Durham Diocese—			
Durham, Rt. Rev. Bishop of ...	10	0	0
Ely Diocese—			
Ely College Chapel, Off. ...	7	6	0
Neville, Rev. and Hon.... ...	10	10	0
Hicks, Rev. Dr.	5	0	0
Pembroke College, Rev. Master	10	0	0
Cambridge, Confraternity of Holy Trinity	2	13	6
Wallis, Rev. F.	2	2	0
Hereford Diocese—			
Pinckney, Rev. W. J	1	1	0
Lincoln Diocese—			
Nelson, Miss, per...			
Wordsworth, Miss S. ...	0	5	0
Norton, Miss F.	0	5	0
Giles, Mrs.	0	10	0
Lincoln, Rt. Rev. Bishop of ...	20	0	0
Campbell, Miss, collected by ...	4	4	0
London Diocese—			
"F. G."	1	0	0
Statham, Miss	1	1	0
Bedford, Bishop of	1	0	0
Blaxland, Rev. G. C.	1	0	0
Talbot, J. G., Esq., M.P. ...	10	0	0
Liverpool Diocese—			
Boddy, Mrs. Gill	1	0	0
Nicholl, Rev. C. S.	1	1	0
Manchester Diocese—			
"S," Thank-offering	1	0	0
Oxford Diocese—			
Whitehead, Rev. H.	2	2	0
Gore, Rev. C.	30	0	0
Rochester Diocese—			
Heaton, W. H. Esq.	1	0	0
Stopford, Miss	3	3	0
Salisbury Diocese—			
Bond, Rev. J.	2	0	0
Rooke, Rev. F. J....	2	2	0
St. David's Diocese—			
St. Davids, Rt. Rev. Bishop of...	10	0	0
Davey, Rev. Prebendary ...	1	1	0
Truro Diocese—			
Moore, Rev. J. H.	2	2	0
Winchester Diocese—			
Winchester, Rt. Rev. Bishop of	10	0	0
Worcester Diocese—			
Newcombe, Mrs.	0	10	0
Ireland—			
Abbott, J. Esq.	1	0	0
General—			
Kingdom, Miss	1	0	0
Jepson, W. P., Esq.	2	0	0
Rawson, Sir Rawson W. ...	1	1	0
Mackinnon, W., Esq.	5	0	0

The Rev. W. Foxley Norris begs to acknowledge the following received for the WOMEN'S GALLERY IN THE SLAVE MARKET CHURCH:—

	s.	d.
Sevenoaks, Drawing Room Meeting	7	10	0
Kirk, Lady	8	0	0
Maples, by Miss	1	14	6
Crawley, the Misses (Littlemore)	1	0	0
Hinton, J. Esq.	0	10	0
Burn, Rev. R.	1	0	0

	£	s.	d.
Anon	0	5	0
Hill, Colonel } the Black Watch	1	0	0
Hill, Major }	1	0	0
Somerset, Mrs. Vere	0	10	0
Cholmondeley, Rev. R. Hugh ...	3	0	0
Whitchurch, by Rev R. Hiles ...	28	8	2

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CENTRAL AFRICA.

A Visit to the Magwangwara in July, 1882.

By the Rev. W. P. Johnson.

A REALLY wonderful bamboo and cord bridge, 100 feet across, spanned the river that foamed below, some 50 feet in breadth. It must require nerve and skill to tie the first bamboos across. A spot is selected where an overhanging tree on either bank gives a purchase; 8 or 9 bamboos tied together form the foot-path, and on either side is a framework of bamboos and rope which helps to sustain the path and acts as a handrail. It was nervous work crossing with the bales.

I went up the steep ascent on the further side, and soon some of the men came up saying the Magwangwara had come up behind us, and sure enough they soon came up with their shields, they utterly refused to show us the way and seemed rather afraid.

Passing a village on the right, we came, after about 1½ hours, to a village now deserted, where a woman, a Donde, directed us to the spot to which the inhabitants had moved. One of the men remarked the country here was like Magila, small hills and sharp ascents and streams between. We found the Donde in an abject state of dread of their masters, and, probably, a corresponding ignorance of their doings, except, as they knew too well, they often came by on the war-path and seized what came handy; some too had gone to head-quarters at times to carry the harvest. Mwana, which was the name we had been given for the chief, seemed quite unknown. It seems he has been killed by the Nyaka-nyaka, and it is not proper to speak of him. What with real ignorance, suspicion of our motives, and the fact that most of the males were away at Amepundo's, near my location, with slaves to ransom, we could get little help. They said they could not conduct "mehoka," a spirit, the name they applied to me, to their chief. A man who had been at the coast was found who promised to conduct us if

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TRAVELLING IN CENTRAL AFRICA.

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we waited a day, but, as I expected, did not turn up, so we plunged off again towards the north and struck a big promising path which has carried us over a number of streams that feed the Rovuma.

The first morning we passed two villages, the first apparently deserted, the houses were either like inverted cones with little side shewing under the eaves, or ordinary cottages with two sides to the roof, and one end an open baraza. After the second village we had a good stretch without water, and, as in the afternoon, to right and left small hills and steep ravines. Evening landed us at a small set of booths that had to be enlarged by our tired party. The next day up and down; we passed some cross paths leading to other villages. We were obliged to halt early by a good pour of rain. That evening we halted by a very flat piece of land, and as we had been told there were no towns in front of us for some distance we had to go town searching. Edward Amdallah soon found one, inhabited by Nindi.

These villages are all off the main road. This one was surrounded by a palisade, but the inhabitants were not so timid as at the first Donde village, and a large deputation waited on me at the booths we had been building, and we made a frantic effort, with pictures, to tell them our news, advancing through pictures of animals and the ministers of the United States in the Illustrated, to the wonders of the Gospel. As it was not satisfactory I spoke to our men afterwards, and they now show much more readiness to help. Here a Kilwa man and two of the Angone met us, coming, as he said, to greet us; the chief had long heard of our coming. He told us a large Kilwa caravan had been in these parts several months. Alas! for these parts.

Next day as the ground was pretty flat we made good way, again across much land like that of the upper Lujenda, steep hills girding flat plains, where the water stands amongst the hills in the wet season. Several paths branched off. We lunched where there were plenty of flowers. There we met two men who told us the Rovuma was near in front. We crossed it where, with a rapid current, it was 30 feet across and 3 feet deep in the middle. An hour or so brought us to the town of the Magwangwara, At first it seemed as hopeless as ever, "there was no chief or head of the town, or any head man about," but after much questioning, etc., a man went off to tell the chief, and soon afterwards he came, a finely-made man of middle height, wearing one large piece of cloth gracefully, with the usual skins of the Waangwe about his loins. After some formal greetings the group round eagerly looked at the pictures though afraid to touch them.

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Now these four days we have been gradually finding out the state of affairs. The head man here called his people on Saturday to solemnly hear our words, when I explained how, having come as a teacher of God's Word, I found much of the country impassable owing to the war of the Waangwe, and had long wished to go to them and represent to them the evils they brought on the land, and call on them to live peaceably and hear our news of God.

The chief listened attentively to our interpreter, who, as usual, was reinforced by a semi-interpreter on their side; a *semi-interpreter* for little Swahili or Nyassa and no Yao were forthcoming. I was struck by his dignified look as he rested on his left arm doubled under him, and his men round him. The drift of his answer was that the old Waangone had all been killed off, that he was chief of his own town and neighbourhood. That he and his people were really ready for peace. He didn't then speak of the Nyaka-nyaka at length, but on taking farewell and my hoping I should meet him again, he said sadly, "unless I am killed by the Nyaka-nyaka."

I did not, at this meeting, speak at length of our teaching, as this I could do better with the pictures, and I think all about came to look at them, getting bolder and bolder.

It was astonishing to me after "dinning" ideas so long, to have them seized intelligently. This and one other little thing, their asking how to return thanks for a gift, struck me much in these parts. No Yao, Makua, or Nyassa ever thanked me in his own language.

To return to our meeting we still had to press to be shown the way to the the chief at all, the answers were heavy and evasive, we might go on, but they would not answer for us or give us a guide. The lies we were told—"there wasn't a chief," "the remaining heir was a girl," "the chief's town was two, five, ten days off." Meanwhile our friend gave us fowls and a sheep. Our people at a high pitch at being with the Magwangwara at all, were alternately elated and despairing.

(*To be concluded in our next issue.*)

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Child life in the Mission.

CHAPTER III.—"School Life."

LAST month you heard how the children are brought under the care of the Universities' Mission, now I must tell you something of how they are taught and trained for their work in the future Evangelization of Africa, so that they who have come to us in such misery and helplessness may return to their own land with joy "bringing their sheaves with them."

And what a change this is, to look at them now, and see them kneeling in humble reverence before God's Altar, or singing with hearty praise the hymns that they too have learnt to love. And then to look on and see what these boys may be some day, by the grace of God, in the future of the dark continent! from many a church will rise their prayers and praises, and many a poor African will hear of God first from their lips. They are to be the future Missionaries, these are to be the future Teachers—these poor slave-lads drifted by the waves of God's providence into our hands. And what those who live and work with them are praying for most earnestly, is that the boys themselves may learn to look forward to this as the one aim of their lives, to go back bearing the light that God has given them by us to their brethren still in darkness and heathenism far away.

And already they are turning their faces back to the lands from whence they came. Two deacons and thirty teachers have gone forth from School, and now are working in their own Mission Field, and the chapel offertory is Sunday after Sunday sent on to the stations on the mainland. "Why," said one of the elder boys, as they were talking in their dormitory one night, "why do the Wazungu waste their time in Zanzibar trying to convert the people there, why do we not all pack up our things and go back to the mainland, and teach our brethren who are so miserably losing themselves?"

And then another joined in—"Truly, what is wanted is a series of plagues, something like those of the Egyptians, then they might believe"; and another said—"If fire were to be sent down from heaven they would undoubtedly believe." "I hope," says Mr. Geldart, "we shall turn out many boys who will be equally anxious for their brethren who are 'so miserably losing themselves.'"

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One who has come from the Nyassa country is anxiously waiting for the time when he may start to join the Rev. W. P. Johnson on the shores of the Great Lake, and begin to teach his own people. He says—"They are not hard-hearted, like the people of Zanzibar, who resemble Pharaoh." "No," says he, "my people will open their ears and listen; when I go, I shall teach the old men and women about God—that is all." But the children? "Oh, I shall teach the children everything else as well." Another of the boys was asked, if he would like to go up country or join Mr. Wallis; but he refused, which is very unusual, saying "I don't know enough yet, but if you ask me in the course of a year or two, here I am, ready and willing."

The Boys are more fond of learning than one would suppose, they are always apparently ready for school, and sometimes make little sacrifices sooner than miss opportunities of learning. The boy mentioned above, in addition to his lessons, is helping in the collection of a dictionary of his native language, and teaching his present master in order that they together may carry the Good Tidings to His people.

England's debt to Africa.

A new Phase.

"At the Abbey of S. Augustine, Christian learning and civilisation first struck root in the Anglo-Saxon race."—*Dean Stanley.*

WHEN the Archbishop of Canterbury died in 664 A. D., (just 42 years after the commencement of the Mohammedan era) his proposed successor died in Rome before consecration. Pope Vitalian nominated Hadrian, then a monk in Rome, to the post, who declined the office for himself, but recommended Theodorus, of Tarsus instead. The latter was accordingly appointed and consecrated Archbishop of Canterbury upon the condition that Hadrian accompanied him. Theodorus found in Hadrian an able coadjutor. The Church in England had hitherto practically consisted of mission stations. Theodorus helped to settle it in dioceses and parishes. Seconded by Hadrian he founded schools in which religious training was combined with all other learning accessible at the time. S. Augustine's, Canterbury, of which Hadrian was abbot for forty years, became the fountain head of those schools which made England famous for the learning of her sons in the barbarous ages which followed.

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Hadrian is described as a man of travel, active and prudent, conversant with Scripture and Church Law, and as well-skilled in arts as letters. In the time of the Venerable Bede "the scholars of Theodorus and Hadrian were as well versed in Greek and Latin as in their own tongue." "It was a pupil of Hadrian who gave his countrymen the first English Psalter." Theodorus and Hadrian strengthened the connection of our English Liturgy with that of Ephesus, the Liturgy apparently derived from SS. Paul and John. So that Hadrian had his share in moulding our present Prayer-book.* A missionary spirit was also aroused, and ample scope was found for the scholars of Hadrian in the forests of Germany, "not only to labour, but to suffer the hardships of the confessor, and sometimes the death of the martyr." "And they persuaded the more influential of their converts to send their children for education to England, then celebrated throughout the world for the learning of the schools established by Theodorus and Hadrian." Bregwin, Archbishop of Canterbury in 759, had been one of such German students.

NOW HADRIAN WAS AN AFRICAN!

Shall not we repay our share of the debt due to his memory by giving the blessings of Christian training and civilization to the African races as God opens out to us the means? Could the memorial to Bishop Steere have taken any worthier shape, or one more in harmony with his life and labours, than a method by which African scholars may have their training completed in England to return as missionary clergy to their own people?

Ἵνα πάντες ἓν ὦσιν.

Five thousand pounds are required for the Steere Memorial Fund. £1,500 has already been received; who will help to complete it?

* For further notices of Hadrian see HOOK, "Lives of the Archbishops," BRIGHT'S "Early English Church History," MACLEAR'S "Conversion of the English," (S. P. C. K.)

News of Other Workers.

THE Rev. Dr. E. G. Ingham, late Vicar of St. Matthew's, Leeds, was consecrated Bishop of Sierra Leone on St. Matthias Day. We bespeak, on his behalf, the intercessions of all our readers.

On December 24th, at Christ Church, Faji, Lagos, Bishop Crowther admitted to deacon's orders two African lay agents of the C. M. S., Mr. Samuel Doherty, of Abeokuta, and Mr. Edward Buko, of Otta.

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At the same time, the Rev. E. S. Willoughby (also an African), Curate of *Bread Fruit* received priest's orders. Lagos is in the diocese of Sierra Leone, and not in that of the Niger; but owing to the then vacancy of the former see, the Archbishop of Canterbury gave a commission to Bishop Crowther to ordain there. Thus the native ministry on the West Coast grows and prospers.

The staff at Uyui, (C. M. S. Central African Mission), has been strengthened by the Revs. W. S. Edmonds and J. Blackburn, but Mr. Copplestone has come down to Zanzibar.

The Livingstonia Mission Committee have taken an important step in the development of the native missionary agency on and around Lake Nyassa. They have resolved to educate and train at Lovedale Institution four Kafir Christian youths, at an annual expense of from £12 to £20 each, who shall devote their lives, if found suitable, to the evangelization and industrial education of their countrymen in East Central Africa.

The latest letters from the Livingstonia Mission left Bandawé, on Lake Nyassa, on 4th September. Dr. Laws thus writes:—"We have had very rough weather. The night after the *Ilala* arrived at Cape Maclear we had a frightful storm. At midnight it was bad enough on shore, while on board the seas were breaking over the *Ilala* at a frightful rate. They had steam up pumping out the water, besides men baling her out with buckets. At four P.M. the hawsers to one of the anchors carried away, and before mid-day next day the *Ilala* had dragged nearly half a mile. Captain Gowans thinks now the lake can hardly be thought of as a mill-pond any longer."

"All on the station have had slight attacks of fever, and are feeling the heat of this season to be very trying."

"Several letters came down from Mr. Koyi and Mr. Sutherland at Mombera's (Chipatula's, rather) during my absence. There was a good deal of anxiety felt by them on account of some of the Angoni movements. I think I told you of the death of Mombera's son while we were there. Since we left, one of Mombera's headmen had died; and Mtwaro, Mperembi, and others were blaming the English for having caused the death of Mombera's son, and also the headman. The poison ordeal was resorted to, and muavé given to two fowls. Both vomited, and thus, according to their superstitious notions, the English were not guilty. Mombera did not agree to the idea we were to blame in the matter, and William Koyi writes me he has shown himself to be more friendly than ever since then. William

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and Mr. Sutherland have been getting some oxen broken in, so that by-and-by we may get work done by them."

"At present the prospects of the Mission on the hills are as fair as can be expected; only patience and hard work, with prayer, will be required in unstinted measure."

Mozambique Labour Traffic. Feb. 16.—In pursuance of the Franco-Portuguese Convention, permitting the supply of free native agricultural labourers from Mozambique for the French colonies, the steamer Eloise arrived at Ibo to ship labourers. The natives, however, taking alarm, assembled in arms to prevent any engagements being made by the French. The Portuguese military were finally compelled to intervene, and after some resistance put the natives to flight, the latter losing seventy-five killed and wounded. The Eloise returned to Nossi Bé without having been able to procure a single labourer.

Our African Post-Bag.

Friends of the Mission in its very early days will be glad to hear that Kambone, a son of our old—very old—and useful friend Chimbolo, is being trained as a catechist by the Scotch Free Church Mission at Bandawé.

A telegram, dated Feb. 26, from Zanzibar, tells us that the Rev. W. C. Porter is safe from his perilous journey to the robber tribe who destroyed Masasi. Rumour, by way of Majeje, says that the tribe gave up the twenty-three Christian captives without ransom, and that Mr. Porter employed the ransom goods he had taken in releasing from slavery some of their Makua and Yao neighbours, who had also been carried off. Archdeacon Farler, driven home for a time by ulcers of two years' duration, and Miss Thackeray, after six years' stay, left Zanzibar on Feb. 2nd.

A cheery letter has been received from the Rev. Chauncy Maples reporting all well at Newala and Masasi. With Mr. Porter's bearers there are still about 50 of the Masasi settlers at Newala, and if the rumour reported above be correct, it may prove safe for those now at Mbweni to return shortly to the main land.

Archdeacon Hodgson speaks of there being nearly 200 at Mbweni ready to go so soon as it shall be deemed expedient.

Archdeacon Farler brings with him two native lads for education in England, whose expenses have already been guaranteed by two generous ladies.

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Miss Thackeray also brings two of her girls.

At Kiungani they want "a good, steady, old Carpenter who does not wish for Holy Orders, or a young and promising one with really missionary spirit."

An Appeal to those who pray for a Native Ministry.

The Rev. J. K. C. Key, Principal of S. Andrew's College, Kiungani, writes as follows, under date of February 3rd, 1882:—

I want someone to help me very much in a certain matter. Ours is a comparatively young Mission, and at present we cannot educate our promising young men to the standard to make them efficient clergymen by ourselves, though we shall be able to do I hope in five or seven years. But now we must send them to England, if they are to rise above their fellows, of course always picking out the most promising.

Now I have a boy, Harry Mnubi, who is really a good and steady boy. One often sees him out of school hours teaching a man who came to us from Uganda to read, and setting his child to write on the slate so as to get them on.

Harry knows a great deal of English though he is shy about speaking it, and everyone says he is a thoroughly hard worker, and, besides this, he has strength of mind to keep the others in order. But he is small, and some people say very ugly, though I think he has a very pleasant expression. What I want is, that he should have an English education, but the most important thing perhaps is that while he is at school or a missionary college, some clergyman who would not mind a black child in his house, should look after him in the holidays, and lead him to think higher thoughts, and teach him to be a true gentleman. Such an one should be both firm and kind-hearted.

If Harry Mnubi is not sent to England within nine months he will probably marry, and then be nothing more than a useful teacher. Do try and find some one who will undertake this good work.

Home Jottings.

Archdeacon Farler lingers at Algiers and will arrive by the *Canara*.

Miss Thackery, with her charges, reached home on March 16th.

The cross for Mr. Janson's grave by Lake Nyassa will be on view at Messrs. Hart, 53, Wych Street, Strand, on April 15th, and till the end of the month.

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March 2nd.—C.M.S. returned £75, the passage and outfit expenses of Miss Sherratt, who was married to Mr. Stokes (C.M.S.) on January 31st last.

The bridesmaids were ten of Miss Sherratt's little black friends; two of 5 years old held her train.

March 6th.—The library of books on Africa was kindly supplied with two mentioned last month:—"Africa" and "Private Life of Dr. Livingstone."

March 9th.—£61 7s. 4d. came from Toronto with the following most encouraging words from the Bishop:—

"Toronto, Ont., February 23rd, 1883.

Rev. and dear Sir,

A sum voted by the Mission Board of this diocese at their recent quarterly meeting for the mission work of your society; it was directed by the Board that this gift should be accompanied by an expression of their sympathy with the Society in its present affliction. Cordially concurring in this feeling,

I am,

Very faithfully yours,

Arthur Toronto."

March 12th.—Bishop Steere's last sermon and speech in England have been reprinted in consequence of the continued enquiry for them. This issue is the eighth thousand; the price is 2d., or 1s. 6d. a dozen.

All matter intended for insertion in this Magazine should be addressed to the Rev. R. M. HEANLEY, the Rectory, Wainfleet, and reach him not later than the 8th of each month. Extracts from Private Letters and Notes on all matters touching Central Africa will be most acceptable.

Central African Library.—By the kindness of S. P. C. K. and other friends, the Mission has now some forty volumes for reference, and for lending to workers and preachers for the Mission. There are some gaps still in our book-case, viz., "Nyassa," "Uganda," "Lakes and Mountains of Central Africa," "Across Africa," Baker's "Albert Nyanza," "Speke and Grant's Travels," &c.

The Annual Report will be issued on May 1st. The Income of the Mission for 1882 from all sources has nearly touched £13,000. But the need in Africa grows faster still.

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The Secretary acknowledges the following sums received for the Mission from February 15th to March 15th, 1883:—

	£	s.	d.
Bath & Wells Diocese—			
Winwood, Rev. H.	1	0	0
M. C. N.	0	6	0
Canterbury Diocese—			
Boodle, Rev. J. A.	1	1	0
Wright, Mrs., per Lady Kirk ...	0	10	0
Carlisle Diocese—			
Chalker, Rev. Canon	0	10	0
Barrow-in-Furness, S. James' Young Men's Class	0	15	0
Chapman, Rev. C. (Umba Church)	2	2	0
Cotterill, Mr. John, *sub.* ...	0	2	6
Chester Diocese—			
Dunham Massey, St. Margaret's	9	0	0
Helsby ,, ,,	2	5	4
Stoke (per Rev. C. B. Griffith), *box*	0	11	0
Clegg, Neville, Esq., *don.* ...	15	0	0
Liscard, St. Mary's	3	5	0
Gatley, Cheadle	3	16	1
Chester, St. Peter's	1	10	7
Moss, Mrs. George, *don*	0	10	6
Chichester Diocese—			
Mount, Rev. F. J., per—			
Broadwood, Mrs. ... 2 2 0			
Bailey, Rev. Dr. ... 2 2 0			
Freshfield, Mrs. ... 5 0 0			
Hills, Mrs. O. 1 1 0			
Napier, Rev. C A., ... 1 1 0			
,, ,, *don.* ... 0 10 6			
Waldron, Off. 2 2 0			
	13	18	6
Durham Diocese—			
Irvin, Rev. J.	9	0	0
Ely Diocese—			
Wallis, Rev. F., per *for Women's Gallery*			
Master of Clare ... 1 1 0			
Atkinson, Mrs.... ... 0 10 0			
Thurnall, Misses ... 0 7 6			
Cox, Rev. J. H. ... 0 5 0			
	2	3	6
Exeter Diocese—			
Ellacombe, Miss	3	3	0
Butterleigh, *box* (1882)	0	8	0
Monkleigh	1	0	0
Gregorie, Mrs. *for Mesozwe* ...	5	0	0
Gloucester & Bristol Diocese—			
Harvey, J. Esq.	5	5	0
,, ,, (Rev. C. Maples)	10	10	0
Codrington, Miss F. M.... ...	0	10	0
Bristol, S. Mary, Redcliffe ...	1	0	0
Lichfield Diocese—			
How, T. M. Esq....	10	0	0
Prees	2	3	5
West Bromwich Christ Church Missionary Union	3	0	0
Whitwell	2	1	3
Lincoln Diocese—			
Fowler, Rev. W. W.	1	0	0
Lincoln, St. Peter at Gowts ...	2	10	0
,, Training School ...	7	1	3
Scholæ Cancellarii	1	3	6
,, for expenses	1	0	0
Liverpool Diocese—			
Barrett, W. S. Esq., *sub.* ...	2	2	0
Huson, Mrs., *sub.*...	1	1	0
Southport, Holy Trinity ...	1	5	8
Hollinshead, Miss, *sub.*... ...	1	1	0
Burgess, Samuel Esq., *sub.* ...	0	5	0
Llandaff Diocese—			
Merthyr Sunday School ...	2	5	0
London Diocese—			
Chapman, Mrs., per Miss D. Y. Mills	1	0	0
Paddington, St. M. M.. Lenten offerings from friends ...	3	2	6
Westmore, Rev. H. H.	1	1	0
Blaxland, Rev. G. C.	0	10	0
Riddell, Mrs. B.	1	0	0
Sundry donations for breakfast Feb. 21st.	2	11	6
Paine, Mrs....	2	2	0
Macnamara, Dr. (Medical Miss.)	2	0	0
Mirehouse, Miss	1	1	0
London, Rt. Rev. Bishop of ...	2	0	0
Quin, Miss S., *subs.*	1	0	0
,, ,, collected by ...	1	0	0
Sandby, W. Esq.	1	1	0
Smith, Rt. Hon. W. H., M.P. (building)	10	0	0
Wilbraham, Gen. Sir. Richard	2	2	0
Woodcock, T. Parry, Esq. ...	5	0	0
Sadler, Miss (*Nyassa*)	0	5	0
Brown, Miss L., *box* (Masasi) ...	0	5	4
Books sold 3 7 4			
,, ... 1 11 8			
,, ... 2 1 0			
	7	0	0
S. Paul's Cathedral Off. Feb. 21	8	5	2
Allowances and discounts, Zanzibar Fund	150	0	0
S. Peter's, Eaton Square, Mission Union	3	0	0
Westminster, Guild of St. Stephen	5	0	0
Church Missionary Society, for Miss Sherratt's passage, &c.	75	0	0
Manchester Diocese—			
Heywood, O., Esq.	20	0	0
Parker, C. S., Esq.	2	0	0
Hulme, S. Philip's	2	13	0
Longsight	1	7	6
Davies, The Misses, *sub.* ..	1	1	0
Allitt, Mrs., *box*	0	10	0
Bolton, Lever Bridge, Offs. ...	7	6	10
,, ,, L. ...	2	13	5
Hulme, S. Mary's	1	2	3
Oxford Diocese—			
Symonds, Mrs.	0	10	0
Norris, Miss M. H.	0	10	6
Eden, Hon. Miss F.	10	0	0
Menzies, Rev. Canon	5	0	0
Studley	1	10	0
Beckley	1	17	8
Oxford Dio. Miss. Candidates Assn., Witney Branch ...	20	0	0
Oxford, Girls at Manor House	0	11	8
Wootton	0	14	3
"M. H," (*Masasi Disaster*) ...	3	0	0
Peterborough Diocese—			
Smith, Miss, pr. (*Masasi Disaster*)	1	0	0
Ripon Diocese—			
Meredith, Rev. A. E.	2	2	0
Rochester Diocese—			
Surbiton, St. Mark's Guild ...	5	0	0
St. Alban's Diocese—			
Wilson, T., Esq.	2	2	0
Pym, Miss C.	1	0	0
Amwell	1	12	6
St. Asaph's Diocese—			
Congreve, Mrs. Chas.	5	0	0
St. David's Diocese—			
Davey, Rev. Prebendary ...	1	1	0

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	£	s.	d.
TRURO DIOCESE—			
Moore, Rev. J. H....	1	0	0
Sterling, Miss M. (for Miss Allen's Hospital)	5	0	0
WINCHESTER DIOCESE—			
Iremonger, Miss H.	1	1	0
WORCESTER DIOCESE—			
Butler, Mrs.	1	1	0
Newcombe, Mrs.	0	10	0
Hodge, C. H., Esq., per Scott, E. A., Esq.	1	0	0
Wainhouse, Miss (*Magila*) ...	2	2	0
Balance, 1882	0	1	6
Waresley House, Drawing-room Meeting	20	0	0
YORK DIOCESE—			
Helmsley (house-to-house coll.)	82	14	8
,, Anon, "To assist in spreading the knowledge of the love of God among those who destroyed Masasi" ...	100	0	0
Robinson, Miss C.	0	5	0
Hutton Cranswick, (*boxes*) ...	3	0	0
Tickhill, Rotherham	10	0	0
IRELAND—			
Abbott, John, Esq.	1	0	0
Burges, Miss	2	0	0
SCOTLAND—			
Mowbray, Miss, per	1	10	0
FOREIGN PARTS—			
Toronto Mission Board... ...	61	7	4
GENERAL—			
A. E. O.	0	10	0

Miss J. C. Randolph, Dunnington Rectory, York, Treasurer of the CHILDREN'S FUND acknowledges the following for FEBRUARY, 1883:—

	£	s.	d.
Abingdon for 1882	6	9	0
Ashdon	2	10	0
Currie, Rev. Hugh P., for 1882 ...	8	0	0
Combe, Mrs.	14	0	0
Great Yarmouth, St. John's House	5	12	8
Kennington, St. John the Divine, for 1882	7	0	0
Maclean, Rev. G., for 1882 ...	6	0	0
Moss', Rev. J. Miles, 4 children	7	0	0
Mosley, Miss, per Sunday Class Collection	0	3	2
Ryde, Isle of Wight College ...	4	4	0

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PRAYER UNION.—Hon. Sec. the Rev. W. L. B. Cator, Eakring Rectory, Newark. Friends wishing to join will be welcomed. Copies of the prayers will be sent to any who may wish to have them, but who may not be prepared formally to join the Union.

SIXPENNY ASSOCIATION.—The Secretary, Miss Phillpotts, 3, Oxford and Cambridge Mansions, N.W., will be glad to hear from any ladies who may be able to help by acting as "*Receivers*." The fund provides medicines and comforts for the sick connected with the mission. Now that we have one Medical Missionary, and hope soon to have a second, a large increase in this fund is aimed at.

LADIES ASSOCIATION (C. A. M.) Treasurer, Miss E. Maples. 10, Cleveland Gardens, Hyde Park, W. Patterns of work and information as to ways of helping may be had from,—

Miss E. Leslie, Bourdon House, Davies Street, Berkeley Square, W.
Miss Fawkes, 94, Gloucester Street, Warwick Square, S.W.

Any quantity of Native Clothing is eagerly BOUGHT by the Rescued Slaves at Mbweni. The proceeds would go to the Mission Work.

"African Garments, How to Make Them" is the title of a revised paper just prepared by our needle work secretaries. Sometimes articles of less useful sizes and made after a faulty pattern are sent out.

A much greater number of garments is required than hitherto.

Some of our stations are loud in their requests for more.

CHURCH NEEDLEWORK.—There is a long list of wants for different Churches. Volunteers for this work will be cordially welcomed. Full particulars gladly sent on application to Miss Lowndes, Little Comberton, Pershore. Miss Lowndes will be grateful if donors through other sources will kindly let her know what they are sending out, so as to avoid duplicates being given.

PARCELS for the Mission or the Missionaries should be sent to Messrs G. C. Scrutton & Co., St. Dunstan's House, Idol Lane, E.C., and the carriage on them paid to London; they will then be forwarded to Africa at the cost of the Mission, and will be acknowledged in "CENTRAL AFRICA" when we hear of their arrival at Zanzibar. The name and address of the sender and a list of contents should be enclosed in each parcel. The next shipping days are April 9th, May 7th, June 4th, July 2nd, 30th, Aug. 30th, Sept. 24th.

PARCELS RECEIVED IN ZANZIBAR:—The following have been received for MAGILA: Parcel of clothes, Working Party, Brackley, per Mrs. Bayley; Parcel of clothes, Working Party, St. Mary's Reading, per Miss Hawker; Parcel of kisibaos from Lady Lurgan and Miss Leslie: Footballs and set of cricket from Lady Clements; Toys and clothes from Mrs. Faith, Andover; Two hams, cheese and lamp from "A Friend"; Nine kisibaos from Mrs. Baseri, Bath; Two kisibaos from Miss Haydon, Putney; Box of clothes from Mrs. Wilson, Fritton; Parcel of clothes from Mrs. Griffith, Harrow; Set of altar plate, box of clothes, case of Bass' ale from Mrs. Gregorie for Umba.

MAILS are despatched every fourth Friday from London for Zanzibar and from Zanzibar on the same days, viz., March 2nd, and 30th, April 27th, May 25th, June 22nd.

PHOTOGRAPHS:—Church in the Slave Market, Zanzibar, one exterior, two interior views; Bishop's House in old Slave Market; Group of Kiungani boys, and some of the Missionaries; Group of Girls with Miss Thackeray; Miss Mills and some of her boys; Zanzibar from the Sea; Kiungani House and Cemetery; Mbweni House, or the released slave Shamba.

Price 1s. each, five for 4s. or ten for 7s. 6d. May be had of the Secretary.

As also A PHOTOGRAPH OF BISHOP STEERE price 1s.

THE SMALL BLUE BOOKS (1859-73), bound in cloth, price 1s. 6d., by post 1s. 8d., and the Occasional Papers (1869-82), bound in cloth, 2s. 6d., by post 2s. 9d., may now be had of the Secretary, 14, Delahay Street, S.W.

"CENTRAL AFRICA" in quantities from the office of the Mission at 9d. a dozen.

All matter intended for insertion in this Magazine should be addressed to the Rev. R. M. HEANLEY, the Rectory, Wainfleet, and reach him not later than the 8th of each month. Extracts from Private Letters and Notes on all matters touching Central Africa will be most acceptable.

MONEY FORWARDED TO AFRICA.—Personal friends wishing to remit money to any Member of the Mission Staff can do so by sending the sum to the Secretary. The money will be sent by the first subsequent mail.

LETTERS. The Office of the Mission is now at 14, Delahay Street. All communications from the Southern Province, concerning the Mission should be addressed to the Secretary, Rev. W. H. Penney, 14, Delahay Street, Westminster, S.W.; whilst those from the Northern Province should be addressed to the Hon. Organizing Secretary, Rev. John Miles Moss, Blundell Sands, Liverpool.

REMITTANCES.—Money Letters should be addressed "The Rev. the Secretary of the Universities' Mission to Central Africa, 14, Delahay Street, S.W."

All Cheques and Post Orders should be crossed "Drummond & Co."

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PRICE ONE PENNY

No. 5. MAY 1, 1883.

CENTRAL AFRICA

A MONTHLY RECORD OF

THE WORK

OF THE

Universities' Mission.

Servant of Servants

Bishop Steere Memorial Fund.

Donations may be paid to the Secretaries, at 14, Delahay Street, or to the BISHOP STEERE MEMORIAL FUND, *at* MESSRS. DRUMMOND, *Charing Cross.*

All Cheques and Post Orders should be crossed DRUMMOND & Co.

Amount required, £5,000.

Contributions paid or promised up to April 15th, 1883, £1,669 11s. 1d.

FIFTH LIST OF CONTRIBUTIONS.

	£	s.	d.
CANTERBURY DIOCESE—			
Wigan, Misses	2	10	0
CHICHESTER DIOCESE—			
Hilton, Rev. F. K.	2	2	0
GLO'STER AND BRISTOL DIOCESE—			
Acland-Troyte, Rev. R.	1	1	0
LINCOLN DIOCESE—			
Ellison, Mrs.	1	0	0
LIVERPOOL DIOCESE—			
R. T...	1	0	0
Winslow, Rev. C. de B.	1	1	0
LONDON DIOCESE—			
Kiddle, Mrs. M.	1	1	0
Wood, Hy., Esq.	1	0	0
"A Mother's Thankoffering" ..	2	2	6
"A Birthday Gift to a Sister" ..	0	10	0
RIPON DIOCESE—			
Rathwell Lent Offerings.. ..	1	2	1
ROCHESTER DIOCESE—			
Blair, Mrs.	5	0	0
Cooper, Miss	2	2	0
ST. ALBANS DIOCESE—			
Randolph, Miss	5	5	0
Randolph, Miss A.	5	5	0
Walker, Miss L. B.	1	0	0
SALISBURY DIOCESE—			
Swayne, Rev. Canon	5	0	0
Sherard, Rev. W.	0	10	0
WINCHESTER DIOCESE—			
Bennett, Rev. H. M.	1	1	0
Jordan, Rev. G.	1	0	0
Causton, Rev. F. J.	1	0	0
Jeudwine, Rev. G. W.	1	0	0
YORK DIOCESE—			
Anon.	20	0	0
Yarborough, Rev. J. C.	1	0	0
SCOTLAND—			
Stevenson, Jas. Esq.	5	0	0

Miss J. C. Randolph, Dunnington Rectory, York, Treasurer of the CHILDREN'S FUND, acknowledges the following for MARCH, 1883 :—

	£	s.	d.
Alldridge, Miss A., per 5 Sunday School boys, a Teacher, T. C. A.	0	3	0
Ascot, St. George's School	3	0	0
Blair, Mrs.	7	0	0
Frere, Mrs. and Miss	3	10	0
Jennings, Miss	5	0	0
Vernon, Rev. S. Harcourt	7	0	0
Williams, Mrs.	5	0	0

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CENTRAL AFRICA.

A Visit to the Magwangwara in July, 1882.

By the Rev. W. P. Johnson.

"AT last a bribe inducedour friend to go to the chief wherever or whatever he might be. So we found he was able to go and come back in the night. He then told us the truth was the Gwangwara were in a strange state of alarm, and thought the chief would die if he saw an European; however, the coast-man, who had met us in the road would come, and confer with us as he was established Overseer-in-Chief.

He came, and after some discussion he brought chief and followers, but not in military costume. I more briefly than before explained our immediate object. He was a man who looked up to his work, with a very high opinion of his own powers, but civil, he had sent a goat in the morning. He said, "Give me a part to ravage and I will ravage it;" so I explained what we thought of all such work, but, to be practical, I lived near Chitesi, and our men wished to traverse the country in all directions.

So he said that no party of ours should be touched, nor would his men come near Chitesi. He said truly he himself had been taken in war, all the old race had been killed off by the Nyaka-nyaka. Another year, he would be glad to welcome an European to his own house, but this time he had come to see us.

The next day he sent an ox. Then there was no end of mystery about the way by which the Masasi men might return; in course of which we learnt that these people are not above scoring off one another, and, in consequence of old scores, no guide could go to Sonjela's, an Angone, on the road. The Masasi men couldn't go past such a terrible person

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without an European, so off we all tramped; and, having slept on the road with fair welcome last night, we have, somehow, arrived at Sonjela's.

"We passed so many cross paths where there was nothing to act as sign-post; we had so many refusals of guidance, so many misdirections, and we must not forget so much help from a few not in fear of Sonjela, that it was dead against the probability of the thing we should reach here—and I hope we felt it at evening prayer. As to misdirections, two men met us two miles or so from here, and with great appearance of interest in us, said this way was three days round to Sonjela, we had left the path, which he offered to show us. Would we return? But the marks of the cattle, clear on the last part of the path, as they had been driven in after marauding trips, decided us against believing these many-wiled Gwangwara.

"Here we are, then, in a house large for these people, who build stoutly, but on a very small scale. They further promise to call one of the Yao's beyond, who have been brought by them hither to till their farms, and to send him as a guide with the Masasi men, when I hope to return to Nyassa, by way of another chief, Amakita, and thence by canoe to rejoin my hearers, I wish I could say flock.

"A few general remarks on the people may be added. The old Gwangwara seem to have been killed off, but their system was and is to insist, if a chief submits to them, that he or a number of his people should come and settle in their neighbourhood. Some of these, as well as the actual captives of war, are taught to join in raids; others simply work as slaves. Now there seem several head men, but where we have been is the source of all the raiding on the Nyassa, Mwembe, and Makanjila folk.

"The Rovuma people, I suppose, fear our host Sonjela, and Chikusi, who is not far from here. Chimpeta lived not far from Kilwa, on its up-country plantations, but has been killed by the Nyaka-nyaka, they say, and as here a war-captive succeeded him. The coast-man we found there, points to a continual intercourse in the slave trade with Kilwa, this man had taught the chief Jari to speak Swahili.

"All the out-stations are distinctly dependent on their own chief, and are said to send all the oxen of a raid, and the product of their own large millet grounds to their chief, living themselves on "Usanji," a very small, poor seed, which the Angone like as well.

"The whole country here seems prolific, and the clearings large, stretch after stretch of millet (mtama), patch after patch of tobacco

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plants, huge stores of "usanji" and millet, and Indian corn, here and there a yam, sweet potatoes too, and ground nuts.

We have seen to-day the end, or beginning of the Rovuma. How far North we are I shall know better if we come out happily on Nyassa. The whole country on the coast dreads the Gwangwara, and they mean to fight, but with a sickening heart against the Nyaka-nyaka, and of the latter the women are said to fight as well as the men. It is said, too, they carry guns besides spears and shield.

"I would I had nothing more to add, but two lions carried off Thomas Kasiki, who was house-boy at Mbweni when I first knew him, and whom I had long learnt to love and admire, and we have sadly buried his remains to-day."

Mr. Johnson, as most of our readers know, reached the Nyassa safely, though much worn, and was resting at Bandawe, under the kind care of Dr. and Mrs. Lawes, when he last wrote, under date of September 4th. Of the Masasi men, one was killed by a lion, but the rest, after suffering terribly from thirst, and being delayed long by the Gwangwara, at last reached their home some days after the raid.

The Rev. W. C. Porter's Journey to the Gwangwara in December, 1882.

"Masasi, Jan. 18. 1883.

"Thank God we have returned here yesterday (our Safari* of twenty-six, and some outsiders of the nations around—eight adults and two children of our own community ransomed, and some more ransomed friends of the said natives and myself) all fairly well and hearty, after our expedition of eleven weeks and one day. We reached the first Magwangwara village on Saturday, December 3rd, going on two days after about four miles further to the village of the second chief of the Gwangwara, Sonjela by name. The head chief of all lives about a day's journey south on the Rovuma (there quite at the upper part of its course).

"At the above-mentioned first village, which is a kind of colony of Wayho, in partnership with, or rather in subjection to the Gwang-

* *i.e.* Native escort.

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wara, the goods we had taken up were inspected (some being set aside for our own food), and declared to be few, and the presents we had made up for Sonjela and Mehabule small. They demanded a nice new rug of mine for Sonjela, and soon after arriving at Sonjela's village I went and presented it to him. One of the loads also set aside for the purchase of food was demanded. At the first interview with Sonjela I asked that we might ransom our people. Sonjela is not an unpleasant looking man of about middle age, with a certain amount of dignity and self-possession, and rather inclined to be merry and free withal, and generally, I should say, superior in intelligence and approach to right feeling to the most of the people. He had muffled round him a large cloth of kaniki lined with bright coloured shití; when excited he had what was, I suppose, a Kaffir click. He gave us a bull, which was slaughtered with great rejoicing, and divided among our people; at the end of our time there a second was also given for food on the way back, and at another time a goat.

"After a day or two we had to build booths about half a mile off which had to be of some substance and sound construction, to keep out the rains then beginning, and the wild beasts, and in them we lived with a very fair degree of comfort for almost all the twenty-seven days of our stay there; the entrance blocked up, and fire lit at night, of course, for cooking and, perhaps, comfort too also by day.

"Whilst I was still in the village the ransom goods were taken off to Sonjela's, some bales having gone already, and I suppose, partly divided among the lesser chiefs, partly reserved for himself. There were many professions of pleasure at our coming, of goodwill and gladness to welcome us to build there and make peace, and restore our people, and the spear, left with us at Masasi as sign of the readiness of the Gwangwara to negotiate about the ransom of the people, when we had got up goods from the coast and taken them up, was blunted in token of peace.

"All this sounded and looked well, and I fancy Sonjela himself was disposed to fair dealing to some extent, at any rate, and to give back our people, and he did send back soon some more immediately under him; but it was not so easy to find out where the rest were, the villages of the Gwangwara being widely scattered, and when found, to persuade the respective captors or masters to restore them. Sonjela's authority in such a matter being apparently very limited. Much delay was caused by waiting for his messengers to fetch in our people, and at last it appeared that we must go ourselves about each, and take goods besides those already given to each master or captor. One of our

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people, a woman, was at the village of Urhatuli, and the first and second expedition of two days there and back to ransom her failed, and on the second occasion it appeared that Mhatuli was powerless, or afraid to get her and another from their masters; he might provoke them to kill him.

"On the twenty-sixth day of our stay a kind of scare came over our Safari men, and I agreed to give up further attempt to ransom the above-mentioned woman (Dora Matumbiza), whom we were very anxious to get, and to move off from our "Masikasa" (booths) next day. It was also said that the Gwangwara wanted not goods, but *person* for *person*; others seemed to exchange their captured friends for others, but of course *we* could not do this, though I would gladly have given some of those already restored for some yet in captivity. Fortunately, heavy rain in the night made our men willing to stay under our fairly secure and comfortable quarters for another night, and presently news came in that there was hope of Dora Matumbiza yet being given up, and for the third time some of our men went with goods for her ransom, happily this time successfully bringing back her and her child.

"Meanwhile another woman, a Catechumen, with her child was brought in ransomed, and two days after, another Catechumen woman. By this time Pombé (the native intoxicating drink) had began to be rather too freely indulged in among the Gwangwara to let us feel quite at ease near them (though really we were but little troubled by any one the worse for it), and Sonjela himself grew rather unfit to speak to, or be with, rendering it useless to attempt, as I wished, to say anything further on the highest subjects, or even to press for aid in getting more of our people, of whom we had succeeded in ransoming eight adults and two children, and had to leave the same number behind, including two or three adults and one young boy we should much have liked to get free.

"After this we were delayed about four days, including Christmas Day, by the delay in return of two or our Safari, whom to leave behind would have been to risk their being enslaved or ill-treated. At last, to the great joy of all, I think, we left for our return journey, of, as I anticipated, about eighteen days (actually twenty), by a nearer route north of our former one; with one of the Gwangwaras as a guide, and after fifteen days of the uninhabited part formerly but of late wasted by them; on the 16th we reached a village among the hills near the Rovuma, going about a day's journey out of the way to get food, which had run short.

"After staying there one day—Sunday, Jan. 19th—by good walk-

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ing, which proved the wonderful endurance of the women as well as the men (N.B. two with children to be carried) we reached here, I trust with thankful hearts, though with sorrow for those left behind, bringing with us the blunted spear—the doubtful token of peace—having I trust, however, established in addition to Johnson's visit, some sort of connection with these wild but interesting people, which may prepare the way for higher results, and even the rescue from the miseries and dangers of captivity of those under our charge.

"To prevent any too favourable opinion of the results of our expedition. I would further add, that I am strongly persuaded that, in spite of the above-mentioned expressions and tokens of friendship and peace, it is most probable that in three or four years' time, or but little more, another raid like that of last year will be made upon Masasi, and the same or worse results follow, in which case, I for my part should hardly feel justified in incurring a second time, such expense for the ransom of captives still, as in several cases on this occasion, non-Christians. Therefore I cannot but feel that it would be a great mistake—a misleading perhaps of the people themselves, and rash incurring of difficulty and trouble, and so a hindrance to more decided missionary work, to have at Masasi a colony of mixed settlers, *i.e.* many practically still heathen. I would also state that, owing to my imperfect knowledge of the native languages and difficulty in understanding the head—under myself—of our Safari, I did not know till I heard from Mr. Maples (as he was told by him) of the conditions on which they considered peace was made with us Wazungu, and our native neighbours—viz., that a second party go up as soon as convenient with a very large present to Sonjela, whereupon (it is said) he will hand over the remainder of our captured people, and that from year to year we give them a large supply of salt and goods on behalf of our own community and the whole Masasi district. The Gwangwara insist that we are virtually masters of this district including Newala, and therefore exacting from us the tribute they claim from it. That these are the only conditions on which peace and safety will be secured in the future, we are further led to believe, by what we know of their dealings with other tribes."

W. C. PORTER.

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Child Life in the Mission.

CHAPTER IV.—SCHOOL WORK.

MR. MADAN is engaged in translating educational works into Swahili such as Geography, History, &c. He also hopes shortly to prepare an easy Church history, which will be of great value. "He is supplying a great want here," writes Mr. Geldart, "that of the means of obtaining information by Swahili books; one looks forward to an extensive library of religious and educational works in Swahili printed and published by the mission press. Our school work is going on well. Many boys are learning to value knowledge for its own sake. There was a boy named Paul, who had a bad leg, who reported himself unable to come down to meals; on the second day, to my astonishment, he appeared at school in the afternoon. I expressed surprise at his inability to come to dinner (an attraction) and his ability to come to school (not ordinarily a great attraction). "Oh," he said, "learning is valuable, but food—oh, I am not going to hurt my leg for that. He is a boy of 14 or 15 years of age, who hopes to become a teacher eventually on the mainland.

The boys have very martial tastes, and enjoy few things so much as playing at soldiers. A kind friend has presented them with an excellent military drum, and Mr. Geldart thinks that he could form a fife and drum band if he had the necessary number of flutes (about two dozen). The cost of the whole would be £10.

Here is an account of a day's work at Kiungani, by one who has recently left it.

I think the best way in which I can give you a description of the work at Kiungani is by describing the events of an ordinary day there.

In Central Africa the sun rises about six o'clock all the year round, and just as the pink dawn rises over the sea the large bell rings out its noisy summons, and we jump up hastily, draw on a pair of shoes and hurry down just as we are in our pyjamahs for a bath. In three minutes we are on the shore and plunge into the grey green water with the level beams of the sun tipping every wave with gold, amid a troop of yelling, laughing black boys all around us. There they are, some eighty of them, all splashing, dancing, playing tricks with one another in the rolling breakers, and swimming, both above and under

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water, far better than I ever saw English boys do. By this time it is broad daylight, and we all scamper back to the house where there is just time to finish dressing and have a cup of coffee and a banana before morning chapel. Then I put on my cassock and surplice and go down to the corridors where the boys are all standing in a double line, with clean white tunics and cloths; the roll is then called, and we go into chapel. The little chapel is full to the very doors, and the service in Swahili, and thoroughly hearty and congregational; the singing, too, is more vigorous than tuneful, but we have most of the best Ancient and Modern Hymns translated into Swahili, and set to our dear old tunes, which they pick up quickly. One often hears them on a walk singing "Haya Asikari," "Onward, Christian soldiers."

Then in to breakfast at 7 a.m. Porridge all round, with molasses or marmalade, with meat and coffee in addition for the Europeans.

Then the boys do what they like for an hour, and I noticed that they used often to sit in groups and chat, rubbing their front teeth with a bit of bamboo. No wonder they have such beautiful teeth; they seldom eat meat and they spend hours cleaning them, where we consider a couple of minutes morning and evening quite sufficient.

Then comes morning school, which lasts from about nine to twelve. The boys are taught reading, writing, and arithmetic, in Swahili, and in the upper classes some geography and history. Of course, the whole school is instructed in Divinity, and the elder boys and teachers have special classes and lectures by Mr. Madan and the chaplain, who is at present the Rev. J. K. C. Key.

In the meantime the boys at the industrial school are hard at work learning carpentering under Mr. Ellis, who reigns supreme at the back of the house, where is a circular saw and several carpenters' benches, where most of the house furniture is made and orders from outside are executed.

The printing office also employs a number of boys under Mr. Hayman, and is always full of work; most of our Swahili literature is printed there. The amount earned by the schools at Kiungani in 1880 showed £33 of clear profit.

Besides this there is a tailoring department which works well, and a laundry at which all the washing of the Mission is done.

Thus the work goes on till twelve, when the bell rings for dinner. The boys' food generally consists of curry and rice, or some grain with a piece of pork or dried shark which they esteem a great dainty, plenty of oranges or bananas, and occasionally about two feet of sugar-cane.

After dinner comes about an hour and a half of amusement for the

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boys, and the same period of hard work in doctoring for us. The infirmary turns out to be looked over, and as most of the patients are suffering from skin diseases or scrofulous ulcers, we have to spend a considerable time on them. I suppose that these sad complaints are generally the result of bad living and bad treatment before the boys come into our hands. One consolation is that our boys are better in health than the heathens around us. When we thought a case was beginning to look serious we always had advice from the consular surgeon at Zanzibar, Dr. Robb, whose kindness and gratuitous advice have laid us under a great debt to him. It was very sad to hear some of the boys say at times, "Our blood is not like yours, you never have these sores. We have been cursed by GOD, that is a difference between us." I am afraid the curse they spoke of was the inheritance of sin and famine, which seems to be the general curse of Africa.

At 2 p.m. school began again, and at 3.30 the boys went out for half-an-hour, and we indulged in afternoon tea, a luxury which becomes almost a necessity in Central Africa.

At half-past four, school was over for the day, and the boys dispersed all over the place, either gardening, or fishing and sailing boats on the marsh.

Lost and Found.

IT may be remembered by some that in 1881, Peter Sudi and his wife were captured as slaves, on their way up to Masasi, having wandered off by themselves. After many months, Peter was recovered in Pemba Island, and now Mary has been restored to us also, by the good providence of God. A full account of their adventures is given in *The Banner of Faith* for this month (May, 1883). The following is Mary's own account of her escape, as given to Miss Thackeray. Our picture shows the scenes that used to take place in the Old Slave Market, in Zanzibar, where the Church now stands, and which but faintly represent the horrors of slavery as it still is in the interior. We regret to say there has been a decided revival of late in the neighbourhood of Lindi and Ibo. Miss Thackeray writes:—"A day or two after her return to us, at Mbweni,

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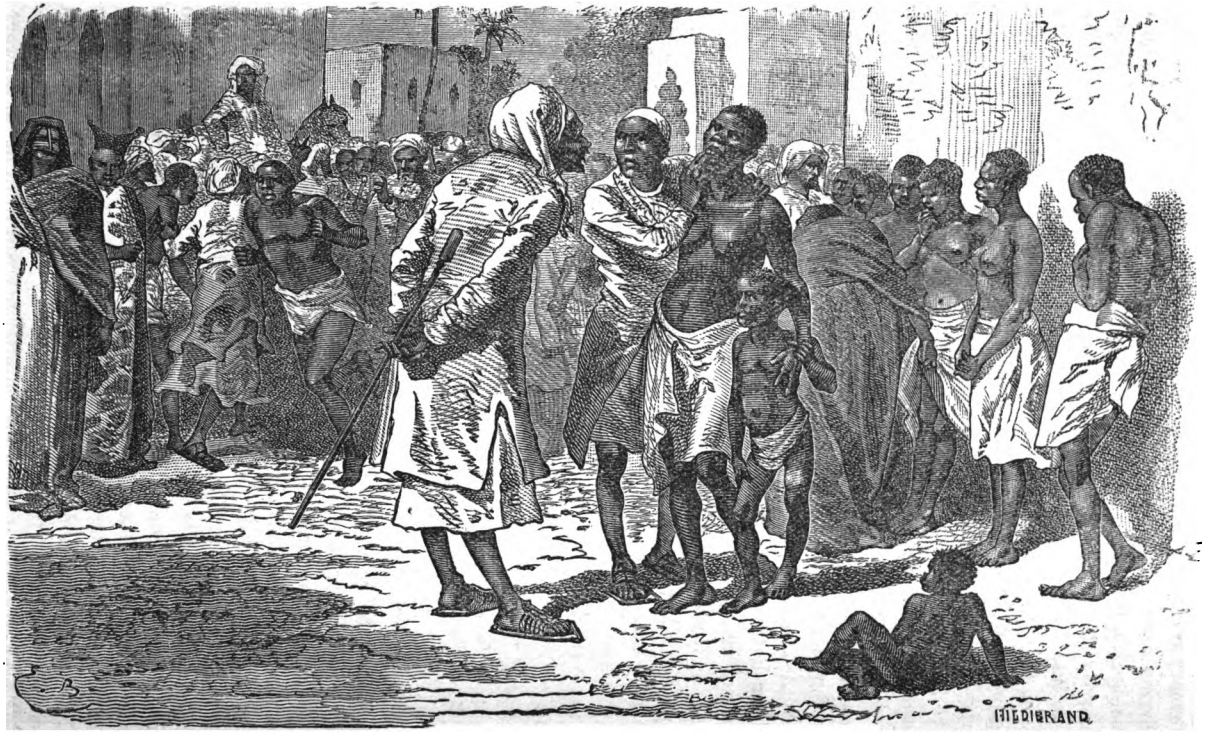

THE OLD SLAVE MARKET, ZANZIBAR.

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I went to see Mary Hatosha, and as is usual with visitors she asked me to sit down, not *in* the house, but under the palm-leaf verandah, and after a little while I said to her 'How was it you *at last* found courage to try to escape?' She said, very quietly, 'I had a dream.' I was struck by her manner, and asked her what the dream was, upon which she gave the following account:—'I was asleep, just as usual, one night and in my sleep I heard a voice calling me by my name that I was baptised with—'Mary! Mary!' and then it said 'Get up and go away, and I will take care of you on the way. (The word translated 'take care of,' literally means 'to shepherd.') So I got up, and I knelt and prayed for a long time, and then I opened the door and went right away.' 'Were you not afraid?' I asked. 'No, I never felt afraid at all; I felt I was being taken care of. I went on for six days through the forest, and saw no one, and had no food.* At the end of those days I met some people, and asked them to show me the way to the town nearest the coast. At first they wanted many dollars, but I said to them, 'You see me, a woman lost by herself in the forest, how do you imagine I can give you all this money.'

They then agreed to let her go with them on the promise of a less sum, which she thought she could borrow from the Governor of the town, and they gave her some food. Cecil has told of her arrival at the place, and of the Governor's letter to the Sultan. It seems that Mary, after being detained there some months saw, one day, the Captain of a Zanzibar dhow, and said to him "Will you go to the Europeans at Mkunazini, and tell them there is a woman near Mboamaji, who says her name is Mary, and that she belongs to them." I suppose this was the same man who brought the letter named above.

Before she set out on this voyage (in August, 1881) Mary had attended the Mbweni Girls' School daily for, I should think, two years, and had learnt to read and write a little, to sew well, and had acquired a considerable amount of New Testament history, and other religious knowledge; she had been confirmed, and become a communicant, so it did seem heartbreaking to think of her lost in the wilds far from any fellow-Christians, and her restoration, which one had wrongfully begun to despair of, is a real joy to us.

* By "no food," she would mean "no cooked food such as people eat," and that she had to subsist on wild fruits, &c.

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News of other Workers.

OUR readers will be glad to hear that the *Henry Wright* memorial steamer is now afloat. She was launched from Messrs. Green's yard at Blackwall on March 10th. She is intended for service between the Church Missionary Society's stations at Mombas and Zanzibar. About £1,250 is still needed to place her, fully fitted up, at Zanzibar.

LETTERS have been received from Mr. O'Flaherty and Mr. Mackay in Uganda, up to August 10th. The five baptized converts were going on satisfactorily, and others were asking for baptism. King Mtesa continued friendly. Mr. Hannington and his party were still at the south end of the Victoria Nyanza, on November 13th, waiting for their boat, but hoped to cross over soon.

STATIONS OF THE FRENCH JESUIT MISSION IN SOUTH EQUATORIAL AFRICA.—The powerful body of French Jesuits are silently spreading themselves over the whole Zambesi valley, settling in all localities which afford promise of success. The insalubrity of the climate seems to exercise no deterring influence; *nine members succumbed in the three years* 1880-2, but others quickly arrive to supply their place. The Stations founded by them are at present eight in number.

WE are glad to learn that Lieutenant H. E. O'Neill., Her Britannic Majesty's Consul at Mozambique, has applied to the Foreign Office for leave of absence in order to enable him to undertake a journey into the interior of Africa. The Royal Geographical Society have also made a grant of £200 to assist him in his arduous undertaking. If it is true—as we hear—that Lieut. O'Neill has voluntarily given up the furlough to which he is entitled (and which he would naturally spend in visiting his friends in England), in order that he may make a long and dangerous journey through almost untrodden and very unhealthy districts for the sake of science and humanity, we cannot too highly commend the action taken by this chivalrous young officer. The course marked out for exploration appears to be from Mozambique to Blantyre *viâ* Quillimane and Shiré, past the eastern side of lake Shirwa and through the unknown and mountainous land to the eastward. This is a country in part new to geographers, so that important results may probably be obtained in the interests of science, and we may add, of religion also.

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THE COMORO ISLANDS.—(*Translated.*)—"A terrible famine rages in the Comoro Islands, according to our contemporary, *La France Maratime et Commerciale*. This famine is owing to the continual wars of the two pretenders, Said Ali and Messafoum; the latter, under the patronage of the Sultan of Zanzibar. Under cover of this disordered state of things, the slave trade flourishes more and more in these latitudes, and there is never a week now in which the *Harrier*, British schooner, does not capture some vessel laden with black ivory. We are assured that the steam pinnaces of the *London* have captured at least 400 slaves since the month of August."—*Le Moniteur des Colonies*.

"ACCORDING to correspondence from the East of Africa, the cruiser *Undine* has arrived at the Comoro Islands at a moment when the slave trade is being carried on on a vast scale, and she captured eight dhows full of negroes in the space of a few days."—*L'Afrique Explorée et Civilisée*.

Home Jottings.

OUR **January** and **February** Numbers of "CENTRAL AFRICA" are now reprinted, and can be had by any who have not been able to obtain them.

"Bishop Steere's Last Sermon and Speech in England" have been reprinted, in consequence of the continued enquiry for them. This issue is the eighth thousand; the price is 2*d*., or 1*s*. 6*d*. a dozen.

All matter intended for insertion in this Magazine should be addressed to the Rev. R. M. HEANLEY, The Rectory, Wainfleet, and reach him not later than the 8th of each month. Extracts from Private Letters and Notes on all matters touching CENTRAL AFRICA will be most acceptable.

CENTRAL AFRICAN LIBRARY.—By the kindness of S. P. C. K. and other friends, the Mission has now some forty volumes for reference, and for lending to workers and preachers for the Mission. There are some gaps still in our book-case, viz., "Nyassa," "Uganda," "Lakes and Mountains of Central Africa," "Across Africa," "Speke and Grant's Travels," &c.

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Work for Sale.—Miss Uthwatt, of Buckingham, finds herself obliged to discontinue receiving any further contributions of work for sale, in aid of the Mission.

Collecting Boxes.—Last year our friends took charge of more than 1,000 of these. Who else is ready to help in this way—for the present year? The boxes, polished walnut-wood, are fit for any room. The cost price, 8*d.* each, may be sent, with request for them, by any who wish their help to the Mission to be free of cost. Collecting cards will be sent to any willing to gather funds by this means.

March 21st.—One who takes his B.A. degree, at Durham, in June next, has offered for the work.

April 4th.—A lady kindly sent us Baker's "Albert Nyanza" for our library.

April 7th.—A correspondent writes:—"I want to bring the C. A. M. before my people, because it is not only one of the best worked, but also most capable of being popularized, and of interesting the poor. Thanks to your new penny monthly."

April 24th.—The four ladies arrived safely in Zanzibar on Easter Eve. Archdeacon Farler landed in England April 23rd. The mail received to-day brings general good news.

The cross for Mr. Janson's grave will remain on view at Messrs. Hart's, 53, Wych Street, Strand, until May 5th.

The Annual Report is now ready, and may be obtained from the Secretary, 14, Delahay Street; price 2*d.*, or 1/6 per dozen copies for distribution.

Intercessions and Thanksgivings.

Tuesday, May 1st, St. Philip and James's Day, is the Day of Intercession for Missions, and the very fact of the *double* Saints' Day thus coinciding with Rogation Tuesday this year will surely suggest to us one great topic of prayer—that the Rev. W. P. Johnson may not be left alone to pursue his solitary mission amid multitudes of heathen on the shores of lake Nyassa, but that as Mackenzie was driven to his work by the haunting voice that would not be silenced in his heart, "No one else will go, therefore I must," so some one or more great souled priests may be urged forth by the power of prayer to join him.

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Then for Masasi, we shall surely pray that the Yaos who are already turning towards the True Light may go on unto perfection, and the stony hearts of the Makuas, bruised by the late war troubles, be broken and contrite in spirit, and for those of our colony who still remain at Masasi, that their light may so shine before men that they may see their good works and give God the glory, whilst for Mr. Johnson, and for all the rest of our Staff, unsalaried and unsparing of strength, at Masasi, at Magila, and on the island of Zanzibar, that they may be preserved sound in body, and strengthened with the Spirit in the inner man may see of the travail of their souls, and be satisfied. Let us pray for those still in captivity among the Gwangwara, that they may be preserved from all dangers spiritual and bodily. For the adults at Mbweni, that they may be freed in spirit as well as in body, for the children that they grow in grace as in stature, and in favour with God and man, and more and more of them be filled with the desire to bear the Gospel to their brethren; and, for the Usambara country, that the seed sown in the blood of the first martyr Missionaries and beginning to spring up abundantly in blade and ear, may ripen to a glorious harvest; and finally, let us pray for all hostile to the work of Christ, for all Europeans, who, by evil example, cause the enemies of the Lord to blaspheme, for the Arabs and the slave dealers, and last, but not least, for the Gwangwara—that they may turn their spears into pruning-hooks, and learn of Him who is meek and gentle.

Let us give thanks for those whose toil is over and their course accomplished, for the ransom of our Christian captives, for the preservation of Mr. Maples, Mr. Porter, and all the rest, for what God has done by their hands, not only as far as they know and record it, but for those secret things that are still known only to Him. And, finally, let us thank Him for all He has done for us at home; the many hearts moved to active sympathy in prayer and almsgiving, and some in actual service, and let us pray that He will abundantly bless our efforts, guide our counsels, and stir many hearts in the coming months to spend, and be spent in His glorious service.

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The Secretary acknowledges the following sums received for the Mission from March 15th to April 15th, 1883:—

	£	s.	d.
BATH AND WELLS DIOCESE—			
Hobhouse, Right Rev. Bishop ..	10	0	0
„ special donation ..	3	0	0
CANTERBURY DIOCESE—			
Eales, C. J. Esq. .. .. *box*	0	5	0
Croydon, G. F. S.	0	6	0
CARLISLE DIOCESE—			
Right Rev. the Bishop	5	0	0
"J."	3	3	0
Cookson, Miss *for Miss Allen's work*	1	0	0
Barrow, St. Matthew's .. **O**	1	10	0
„ „ .. **L**	0	10	0
Lowndes, C., Esq. [for Umba] *box*	0	4	6
Heskett .. .. .. **L**	1	2	0
Calthwaite .. .. .. **L**	1	0	0
Whitehaven .. .. *don.*	0	2	6
Cross Canonby .. .. **L**	1	0	0
CHESTER DIOCESE—			
Tarporley, Missionary Guild ..	4	12	0
New Ferry .. .. **O**	3	10	9
Ingall, Mrs. .. .. *box*	0	7	7
Bebington .. .. **O**	5	0	0
CHICHESTER DIOCESE—			
Ellman Mrs.	1	1	0
„ .. .. *box*	0	14	0
Mount, Rev. F. J. per—			
Deane, Rev. Prebendary 2 2 0			
Neale, Miss C. 2 2 0			
Littlington, .. **O** 0 12 6			
Cuckfield, 1882 .. .. 4 0 0			
	8	16	6
Kaye, Lt.-Gen. E., C. B. per—			
Burnand, Miss F. .. 0 13 3			
Vidler, Miss A. 0 4 3			
Cary, Miss E. 0 7 0			
Hawes, Miss F. **0** 6 6			
Kaye, Lt.-Gen. E. .. 1 1 0			
	2	12	0
West, Miss A.	0	10	6
Wright, Miss M. A.	0	5	0
DURHAM DIOCESE—			
Durham University			
University Coll. .. 4 18 0			
Hatfield Hall 2 18 6			
Unattached **0** 5 0			
	8	1	6
Savage, Rev. H. E. .. *sub.*	2	2	0
Neesham .. .. .. **L**	1	5	0
Hurworth .. .. .. **L**	1	15	0
Darlington, St. James .. **O**	0	8	6
ELY DIOCESE—			
Houghton Conquest, *Children's Fund*	0	6	2
EXETER DIOCESE—			
Dalley, Miss A. K.	0	5	0
Williams, Rev. P. per—			
Bond, Rev. E. C. .. 1 1 0			
Waterfield, Mrs. 1 0 0			
	2	1	0
GLOUCESTER & BRISTOL DIOCESE—			
Graham, Mrs.	1	0	0
LICHFIELD DIOCESE—			
Kent, Misses	3	0	0
Lowe, Miss	0	12	9
Pearson, Miss *collected in Market Drayton Mission*	1	0	0
Oliver, Rev. W.	1	0	0
„ „ *Women's Gallery*	0	10	0
Boucher, Rev. A. H.	0	10	6
LINCOLN DIOCESE -			
Right Rev. The Bishop	5	0	0
Brook, Rev. A.	0	5	0

	£	s.	d.
LINCOLN DIOCESE—*continued.*			
East Barkwith .. .. *boxes*	1	14	6
Boulton, Miss A. M. *collected* ..	3	13	0
Mansfield, ... **L**	1	5	0
LIVERPOOL DIOCESE—			
Lease, A. H. Esq. .. *sub.*	0	10	0
Mossley Hill Bible-class, per Miss Gibbons .. .. .. *box*	0	13	5
Mellor, Miss M. H. .. *sub.*	0	10	0
Edmondson, A., Esq. .. *sub.*	0	10	6
Job, T. R. Esq. .. .. *don.*	1	0	0
Gardner, Joseph, Esq .. *sub.*	2	2	0
Lee, Miss, Walton.. .. *box*	0	5	9
Blundell Sands, *boxes for 1st qr.*:—			
Holden, Miss G. H. .. 0 2 5			
Huson, C. W. Esq. .. 0 14 7			
Taylor, Miss F. E. A. .. 0 5 2			
Gardner, Miss Minnie.. 0 15 2			
Forwood, Miss E. M. .. 0 2 7			
Ellery, Mrs. 0 0 11			
Coe, Mrs. 0 2 0			
Huson, Mrs. Thomas .. 0 3 10			
Hughes, Mrs. Thomas 0 4 5			
Robinson, Miss Isab. .. 0 8 11			
Hope, Miss Miriam .. 0 4 5			
Forwood, Miss Lottie .. 0 1 8			
Pilkington, Miss .. 0 3 10			
Topham, Miss 0 1 1			
Weetman, Miss 0 18 6			
Clegg, Mrs. 0 2 2			
Orritt, Mr. Henry .. 0 0 9			
Helder, Miss 0 9 3			
Howard, Mr. Nathan .. 0 2 10			
Lease, Miss 0 6 0			
Hill, Miss 0 7 5			
Walker, Mr. C. W. .. 0 0 6			
Corder, Miss Mary .. 0 1 1			
Lewis, Mr. Thomas .. 0 0 1			
Rideing, Mrs. A. .. 0 1 5			
Swift, Mrs. 0 0 5			
Walsh, Jonnny 0 4 8			
Rimmer, The Misses .. 0 4 1			
Stroude, Mr. B. W. .. 0 0 8			
Eshelby, Miss Annie .. 0 1 2			
Cunningham, Miss M. .. 0 11 3			
Carson, Miss 0 1 7			
Stockdale, Miss.. .. 0 5 9			
Thoakstone, Miss .. 1 0 6			
Klingender, Miss .. 0 16 4			
Wilson, Miss Amy .. 0 4 0			
Forrest, Miss 0 2 7			
Edmondson, Miss May 0 5 5			
Harding, Miss Katey .. 0 1 11			
Anderton, Master Arthur 0 1 5			
Rider, Master Harry .. 0 2 10			
Huson, Mrs. 0 11 3			
Leadam, Henry, Esq. .. 0 11 10			
	11	8	8
Anfield, St. Margaret's .. **L**	5	11	9
LLANDAFF DIOCESE—			
Aberdare, S. Elvan, .. **O**	10	15	7
W. H. B.	2	0	0
Aberdare, *boxes, Nyassa*	7	5	0
Adams, G. F. Esq. *Nyassa* ..	2	2	0
LONDON DIOCESE—			
Kiddle, Mrs. M.	2	2	0
Maples, F. Esq.	5	0	0
Maples, Miss .. .. *box*	1	12	0
Jeaffreson, Rev. H. H.	1	1	0
J. S. M.	1	0	0
B. C. (*Masasi*)	0	8	0

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	£	s.	d.
LONDON DIOCESE—*continued.*			
Procter, Miss	1	1	0
Davis, J. W. Esq.	1	1	0
Tatlock, Miss	5	0	0
Wilson, Miss *collected*	0	7	6
Sullivan, Capt. T. B. M. ..	1	0	0
St. Andrew, Undershaft, 0	1	14	6
Holborn, St. John's .. M	1	8	2
Westminster, St. Stephen's Guild per S. P. G.	17	0	0
Books sold .. £2 7 7			
" " 2 6 8			
	4	14	3
Fulham, *children* 0	1	14	2
Kennington, St. John the Divine Mission Band	2	11	0
Stepney St. Luke *Children's Fund*	10	0	0
MANCHESTER DIOCESE—			
Miller, Rev. J. R. C.	1	1	0
Colne, Missionary Association ..	5	11	6
Hurst Green, *Children's Fund* ..	7	0	0
Ringley .. .. .. *boxes*	5	1	4
NORWICH DIOCESE—			
Watson, Miss M. *collected* ..	0	10	0
OXFORD DIOCESE—			
Noke, ... 0	0	11	6
Oxford, St. Stephen's House 0	0	6	9
Burcote, Oxford 0	0	8	0
Marlow, *Children's Fund*.. ..	4	15	2
Hawkins, Mrs.	0	10	0
Hilda	0	5	0
RIPON DIOCESE—			
Leeds, All Soul's Missionary Society	1	0	0
ROCHESTER DIOCESE—			
Blair, Mrs.	5	0	0
ST. ALBANS DIOCESE—			
Chigwell Grammar School ..	1	1	0
ST. ASAPH DIOCESE—			
Williams, W. Esq.	0	5	0
ST. DAVID'S DIOCESE—			
Castleman, Rev. W. H. (1882) ..	1	1	0
SALISBURY DIOCESE—			
Lock, Miss J. S.	0	5	0

	£	s.	d.
WINCHESTER DIOCESE—			
Stocker, Miss	0	4	4
Rose, Mrs. E.	2	0	0
Phelps, Rev. E. R. per—			
Scott, T. B. Esq 1 1 0			
Hardy, W. G. Esq. .. 0 10 6			
Phelps, Rev. E. R.. .. 1 1 0			
Schoolroom box, Camacha 0 8 6			
	3	1	
Moordown, St. John's *subs.* 3 2 4			
" " M 0 15 5			
" " 0 1 3 11			
	5	1	8
Bournemouth, St. Stephen's 0	7	7	4
Wanborough School .. *box*	1	1	6
WORCESTER DIOCESE—			
Isaac, E. S. W. .. .. *box*	0	7	6
Lowndes, Rev. E. S. per—			
Worcester, Very Rev. Dean 3 3 0			
Parker, Rev. W. 1 1 0			
Lowndes, Miss, Leamington 1 1 0			
Peacock, Mrs. 1 0 0			
Hooper, —. Esq... .. 2 0 0			
Humphrey Rev. W. T. .. 0 10 6			
Lowndes, Miss, Canterbury 0 5 0			
Caffin, Miss 0 16 0			
Williams, the Misses .. 0 5 0			
Withers, Mrs. 1 1 0			
11 2 6			
Less expenses 1 17 3			
	9	5	3
WIGHT, ISLE OF			
Shanklin, St. Saviour's Juvenile Association	10	0	0
YORK DIOCESE—			
Hovingham, *sale of work* ..	15	0	0
Scarborough, St. Martin's 0	20	0	0
Scarborough Ch. Ch. .. L	1	15	0
Hackness, ... 0	7	0	0
Seamer, ... L	3	6	8

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PRAYER UNION.—**Hon. Sec. the Rev. W. L. B. Cator, Eakring, Rectory, Newark.** Friends wishing to join will be welcomed. Copies of the prayers will be sent to any who may wish to have them, but who may not be prepared formally to join the Union.

SIXPENNY ASSOCIATION.—The Secretary, **Miss Phillpotts, 3, Oxford and Cambridge Mansions, N.W.**, will be glad to hear from any ladies who may be able to join in the work of the Association. The fund provides medicines and comforts for the sick connected with the mission. Now that we have one Medical Missionary, and hope soon to have a second, a large increase in this fund is aimed at.

LADIES ASSOCIATION (C. A. M.) Treasurer, **Miss E. Maples, 10, Cleveland Gardens, Hyde Park, W.** Patterns of work and information as to the ways of helping may be had from,—

Miss M. S. Hodgson, South Bank, Altrincham, Cheshire.
Miss E. Leslie, Bourdon House, Davies Street, Berkeley Square, W.
Miss Fawkes, 94, Gloucester Street, Warwick Square, S.W.

Any quantity of Native Clothing is eagerly **BOUGHT** by the rescued Slaves at Mbweni. The proceeds would go to the Mission Work.

"African Garments, How to Make Them," is the title of a revised paper just prepared by our needle work secretaries. Sometimes articles of less useful sizes and made after a faulty pattern are sent out.

A much greater number of garments is required than hitherto.

Some of our stations are loud in their requests for more.

CHURCH NEEDLEWORK.—There is a long list of wants for different Churches. Volunteers for this work will be cordially welcomed. Full particulars gladly sent on application to **Miss Lowndes, Little Comberton, Pershore.** Miss Lowndes will be grateful if donors through other sources will kindly let her know what they are sending out, so as to avoid duplicates being given.

PARCELS for the Mission or the Missionaries should be sent to Messrs. G. C. Scrutton & Co., St. Dunstan's House, Idol Lane, E.C., *and the carriage on them paid to London*; they will then be forwarded to Africa at the cost of the Mission, and will be acknowledged in "CENTRAL AFRICA" when we hear of their arrival at Zanzibar. The name and address of the sender and a list of contents should be enclosed in each parcel. The next shipping days are **May 7th, June 4th, July 2nd, 30th, Aug. 30th, Sept. 24th, Oct. 22nd.**

PARCELS RECEIVED IN ZANZIBAR.—The following have been received during February.

Parcel of clothing, Ladies work party, Nantwich, Cheshire. Parcel of clothing from Communicants' class, St. John's Sunday School, Mansfield Notts. Tray, Miss Robinson, Blundell Sands. 17 kisibaos, a lady. Parcel of girls' dresses and boys' kisibaos, Mrs. Neile, Liverpool. Parcel of dresses for women, Miss Burrows. Girls' dresses and boys' jackets, Miss Goldwatts, Hillgarden House, Bideford. Frocks, Miss Openshaw, Bury. Frocks, kisibaos, and Turkey red, Mrs. Johnson. A parcel of clothes, Hambledon working party, and a parcel for John Hambledon Smith.

MAILS are despatched every fourth Friday from London for Zanzibar and from Zanzibar on the same days, viz., **April 27th, May 25th, June 22nd, July 20th, Aug. 17th.**

PHOTOGRAPHS.—Church in the Slave Market, Zanzibar, one exterior, two interior views; Bishop's House in the old Slave Market; Group of Kiungani Boys and some of the Missionaries; Group of Girls with Miss Thackeray; Miss Mills and some of her Boys; Zanzibar from the Sea; Kiungani House and Cemetery; Mbweni House or the released slave Shamba.

Price 1*s* each five for 4*s*. or ten for 7*s*. 6*d*. May be had of the Secretary.

As also **A PHOTOGRAPH OF BISHOP STEERE**, price 1*s*.

THE SMALL BLUE BOOKS (1859-73), bound in cloth, price 1*s*. 6*d*., by post 1*s*. 8*d*., and the **Occasional Papers** (1869-82), bound in cloth, 2*s*. 6*d*., by post 2*s*. 9*d*., may now be had of the Secretary, 14, Delahay Street, S.W.

"CENTRAL AFRICA" in quantities from the office of the Mission at 9*d*. a dozen.

☞All matters intended for insertion in this Magazine should be addressed to the **Rev. R. M. HEANLEY, The Rectory Wainfleet,** and reach him not later than the **8th of each month.** Extracts from Private Letters and notes on all matters touching **Central Africa** will be most acceptable.

MONEY FORWARDED TO AFRICA—Personal friends wishing to remit money to any Member of the Mission Staff can do so by sending the sum to the Secretary.

The money will be sent by the first subsequent mail.

LETTERS. The Office of the Mission is now at **14, Delahay Street.** All communications from the Southern Province, concerning the Mission, should be addressed to the Secretary, **Rev. W. H. Penney, 14, Delahay Street, Westminster, S.W.**; whilst those from the Northern Province should be addressed to the Hon. Organizing Secretary, **Rev. John Miles Moss, Blundell Sands, Liverpool.**

REMITTANCES.—Money Letters should be addressed "The Rev. the Secretary of the Universities' Mission to Central Africa, 14, Delahay Street, S.W."

All Cheques and Post Orders should be crossed "Drummond & Co."

PRINTED BY T. BRETTELL AND CO. 51, RUPERT STREET, LONDON.—W.

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PRICE ONE PENNY

No. 6. JUNE 1, 1883.

CENTRAL AFRICA

A MONTHLY RECORD OF

THE WORK

OF THE

Universities' Mission.

The Servant of Servants

LONDON: WELLS GARDNER, DARTON & CO., PATERNOSTER BUILDINGS

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A SALE OF WORK—In aid of the Mission will take place at BUCKINGHAM, JULY 31st, 1883.

Contributions of every kind of work will be gratefully received by

Miss UTHWATT, BUCKINGHAM,

not later than July 23rd.

Just Published, Price 6d.

"SIMPLICITY, ORDER, DEVOTION."

A Sermon on the life of the clergy in the future. Dedicated to the memory of Bishop STEERE. Preached before the University of Cambridge by the Rev. E. S. LOWNDES, M.A.

OXFORD, Parker; CAMBRIDGE, Deighton; LONDON, Bell.

Bishop Steere Memorial Fund.

Donations may be paid to the Secretaries, at 14, Delahay Street, or to the BISHOP STEERE MEMORIAL FUND, *at* MESSRS. DRUMMOND, *Charing Cross.*

All Cheques and Post Orders should be crossed DRUMMOND & CO.

Amount required, £5,000.

Contributions paid or promised up to May 15th, 1883, £1,731 6s. 1d.

SIXTH LIST OF CONTRIBUTIONS.

	£	s.	d.
BATH AND WELLS DIOCESE—			
Anon, (Frome)	0	10	0
CANTERBURY DIOCESE			
Martin, Miss (*collected*)	0	16	8
A Friend, per Miss Janson ..	5	0	0
CARLISLE DIOCESE—			
Whalley, J. E. Esq.	1	0	0
CHICHESTER DIOCESE—			
Mount. Rev. F. J. per—			
Hall, Miss 3 12 6			
Dallington .. 0 0 18 9			
Cuckfield .. 0 4 18 4			
	9	9	7
Brighton, St. Martin's.. ..	5	12	5
EXETER DIOCESE—			
Browne, Rev. W. Bevil	1	0	0
Waterfield, W. Esq.	2	0	0
ELY DIOCESE—			
Selwyn, Mrs.	5	5	0
LICHFIELD DIOCESE—			
Bowring. E. H. Esq.	0	7	6
LINCOLN DIOCESE—			
Campbell, Miss (*2nd collection*)..	4	0	0
LONDON DIOCESE—			
Bouverie, Miss B. Pleydell ..	1	0	0
Bannatyne, Mrs	1	1	0
Nelson, R. Esq.	5	5	0
OXFORD DIOCESE—			
Cave, Rev. F. L.	5	0	0
PETERBOROUGH DIOCESE—			
Trollope, Rev, A.	1	0	0
ST. ALBANS DIOCESE—			
Deedes, Rev. Cecil	1	1	0
Colchester, Rt. Rev. Bishop of ..	1	1	0
ST. DAVID'S DIOCESE—			
Ven. Archdeacon of	1	1	0
WINCHESTER DIOCESE—			
Tindal, Miss M. (*2nd donation*)..	2	10	0
Sladen, Rev. E. H. M.	2	2	0
YORK DIOCESE—			
Harcourt, E. Vernon Esq. ..	2	0	0
Anderson, Mrs. C. H.	1	0	0
FOREIGN PARTS—			
Wharton, Capt. R.N.	2	2	0
GENERAL—			
Ring, Dr.	0	10	6

Miss J. C. Randolph, Dunnington Rectory, York, Treasurer of the CHILDREN'S FUND, acknowledges the following for MARCH, 1883:—

	£	s.	d.
Cattistock	6	0	0
Dunnington school box	0	1	7
Horsham	14	0	0
Maples, the Misses	6	0	0
Molyneux, Misses	6	0	0
Randolph, Mrs.	5	0	0
Sykes, Miss T.	0	10	0
Wilson, Miss M. A per	5	0	0
Westbury-on-Tyne, for 1882 ..	6	4	7
Windlesham Parish	6	0	0

*** ALL OFFERS TO PROVIDE FOR CHILDREN SHOULD GO TO MISS J. C. RANDOLPH.

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CENTRAL AFRICA.

Lost and Found.*

"IN PERILS BY MINE OWN COUNTRYMEN."

NEVER did these words of S. Paul come truer than in the case of Peter Sudi and his wife Mary Hatosha, two of our native Christians, who, after having tasted the sweets of "liberty," were kidnapped and sold into slavery for the second time, about eighteen months ago, while on their way to Masasi, with Mission stores. I daresay our readers have not forgotten how they started from Zanzibar in a dhow—how Mary suffered severely from sea-sickness and bad eyes, and the crafty master of the dhow advised Peter to go ashore with his wife at the first landing place, and he would show them a short cut across country to the town whither they were bound, where he said he would meet them with the dhow and stores, and thus Mary would escape the pain and discomfort of a tedious journey by sea.

What happened afterwards, and how in God's good providence both have been rescued, will be told in as few words as possible.

Acting on the advice of the master of the dhow in believing implicitly in his word, Peter and his wife went on shore with the man, who looked about for some place where they might pass the night. Having found a house, he left, promising to show them in the morning the road they must take, but lo! when morning came, neither man nor dhow were to be found, and after waiting in vain for some assistance they started to try to find the road by themselves. When they had proceeded some distance they were overtaken by an Arab, who told them they must return with him, that they were his property, he having bought them the night before from the master of the dhow! Can anyone imagine their feelings when they found they

* As this article to which we referred in our May Number was crowded out of *The Banner of Faith*, we print it this month by request.

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were to be separated, and sent to different places, and knew not what might befall them, or whether they might ever meet again? However the husband strove to comfort his wife by assurances, that if he succeeded in running away, he would try to find her. That he did manage to run away after being taken far inland is a fact, but alas! it was only to be captured by another man, as, almost famished with hunger and exhausted by fatigue, he again reached the coast. But though the clouds which hung over him seemed very dark, the silver lining appeared, and deliverance was at hand, though he knew it not. After being sold again to another man, he was shipped along with a great number of other slaves to the island of Pemba, which was blockaded not long after, on account of the murder of Captain Brownrigg by Arabs. Hearing the guns firing one day, and being told that the English had come, Peter managed to convey a message to the Vice-Consul, and then to show himself. He was at once recognized, released, and sent back to Zanzibar, where he was welcomed back amid great demonstrations of joy, which were only tempered by the thought that his poor wife was still in bondage. Many months have elapsed since Peter's return, and it was feared that poor Mary would never be found; so it is with heartfelt gratitude that we can now tell our readers of her safe return to Zanzibar. The story of what befel her is well told by Cecil Majaliwa, in a letter which has just been received. He says: "After Mary and her husband were separated, she was sold again, and taken to a district called Magongo, where she remained for more than three months; then she succeeded in making her escape, and tried to make her way to a town on the coast called Mboamaji, which is about six days' journey from Magongo. On her way she met a man who brought her to the place she sought, and as she had asked to be taken to the Governor of the place (thinking, if only she could see him, she could tell her sad story), he brought her to his house, but only to find the Governor away in Zanzibar. The man wanted $3 for his services, but poor Mary had nothing whatever to give. Here she remained for more than two months, and many a time tried to find a boat which would carry her to Zanzibar, but in vain; the captains always said, if she could show them her 'free papers' they would take her, but if she had none, they could not. At last, however, the Governor (who is an Arab) wrote to the Sultan to say that he had a woman there who said that she belonged to the English in Zanzibar, told how she had been lost, and added that he would keep her until he received instructions.

The letter reached the British Consul, and so we get to know that

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Mary was with the Governor of Mbuamaji. Her husband and another man were sent off to fetch her, which they did. There was a tremendous rush to see her when she arrived at Mbweni, and a good deal of excitement, and husband and wife seemed to be truly thankful to be safe back—Peter expressing a hope, "that there might be an offertory in Church that he might give a thank-offering to God for his wife's deliverance," and I think our readers will be pleased to hear that the 70 pice, which he brought, was rather more than the week's wages of an ordinary labouring man in Zanzibar.

Is not the conduct of this poor African a lesson to us who enjoy so many more blessings, and yet often forget the thank-offering?

Easter in Zanzibar.

A LETTER FROM MISS BASHFORD.

This will be a very short letter this time, but I must tell about our *Adult* Baptisms this morning, they are the first that have ever been in the *town*; they were two women who came to my sewing class three years ago, and asked for Christian teaching. Mr. Wilson taught them and would have received them as Catechumens, but he went on to Umba, since then they have come regularly to the Church services and classes, and were admitted two years ago Catechumens by the Bishop, and this morning were baptized by Archdeacon Hodgson. They lead very good lives, and are much respected by the people round; one, Amy Fayida, has charge of the single women's house here in the town; the other is married to one of Mr. Johnson's old boys, and is a very good wife to him.

You will be glad to hear my little Nursery is nearly finished, and is so nice. It is not over the Creek, where I thought of moving it to, but the same buildings are enlarged by an upper story which gives us two large rooms; one, a dormitory for the little ones, and the other, I hope, a room for myself, as I want now to go and live there altogether. Then we have put a railing round the roof, so that even the smallest of them can go up and play without any fear of tumbling over. Besides this, we have railed in a piece of waste land opposite, which makes them a splendid shamba (garden) to play in, and we shall in time plant shrubs and flowers there, so that we shall make it ornamental as well as

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useful. I assure you it looks quite imposing. It is paid for, which is another thing to be thankful for.

"Now, I am going to direct all my energies to collecting for the Hospital, which I told you of in one of my last letters. I have already some small sums.

"MISS DEACON, 8, OSSETT TERRACE, HYDE PARK,

"Has kindly promised to receive any subscriptions or donations for it, and will also dispose of some curiosities, and those straw mats, for which Zanzibar is so famous, for the same purpose; if anybody would care to get some of these will they please apply to her for them.

"I am only sending her a few by this mail to see if this plan will answer, if it is likely to do so I will send her another and a larger supply later on. I shall, also, dispose of here any little garments that may be sent me from England, and shall be very glad if any friends who cannot give to the Hospital in money will help in this way.

"Both these plans succeeded so well at Mbweni, when Mr. and Mrs. Hodgson were collecting for their Church, that I thought I would try and do the same. Miss Burrows sent me some dresses a few months ago which have brought me in £1.

"We have had such an epidemic here of sore eyes; all the children and several grown-up people have suffered from them. I took six of them to Mbweni, for change of air, to the new house for nearly three weeks, it did them good in general health, I think, but their eyes are still bad. Two of my little girls had dreadful ulcers on the pupil of the eye, which turned to tumours, leaving what looks like a large black head on it, and which the doctor says will never go away. We feared they would lose their sight, but at present they do not seem to have done so. I hope, most sincerely, they may be spared such an affliction. For the time being, of course, all reading, writing, and sewing is stopped.

"We had such beautiful services on Good Friday and Easter Day, they were so well attended, and the people were so reverent, I never saw Good Friday spent so well, there was perfect quietness in the house all day, nobody spoke, except when absolutely necessary. We had four services, including the three hours.

"Did I tell you that the last inmate of the Nursery is a baby-boy of two, whose mother was carried off by the Magwangwara from Masasi? When the father brought him down to Zanzibar, Mr. Hodgson sent him to me to know if I could take the baby. It was quite touching to see the affection between father and child. When Mr. Porter went to ransom the people from the Magwangwara the mother refused to come away;

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she is supposed to belong to the tribe, the father had been left behind at Masasi to look after the child, as his affection for him was well known, the little fellow was ransomed for two dollars. I was the first white woman, I suppose, he had seen, and he was terrified at first, he used to shriek when he saw me coming."

A few facts relative to the Slave Trade in Central and Eastern Africa.

THE horrors depicted in the annexed engraving are not exaggerations, they occur daily throughout vast regions in Africa, though of necessity they are condensed into a focus by our artist—himself an eye witness.

DR. LIVINGSTONE has fully described the horrible sufferings that are endured by the wretched slaves during their long journey to the coast; a journey often extending over several hundred miles.

COLONEL GORDON states that the slave routes in the Soudan are thickly strewn with the skulls and skeletons of those who have died during their terrible march to the Coast. He says he could often have collected within a short space a *pile of skulls* many feet in height.

MR. FELKIN confirms all that Colonel Gordon has said, and, in describing a slave *razzia*, gives particulars respecting the treatment of women and the murder of their little children, too young to travel, which are almost too horrible to describe.

DR. NACHTIGAL, the noted African explorer, who was compelled to travel with slave caravans, in the neighbourhood of Lake Tchad, frequently witnessed the murder in cold blood of the unfortunate slaves who fell out from the march.

The REV. CHAUNCY MAPLES, of the Universities' Mission in East Africa, has lately sent to the Anti-Slavery Society a statement that the slave-trade has greatly increased in those regions during the last twelve months, an active trade in *black ivory* being carried on with the Comoro Islands, where at least 25,000 slaves are engaged in working the sugar plantations.

It is difficult to form an estimate as to the numbers of poor wretches torn from their homes every year in Africa, of whom a very

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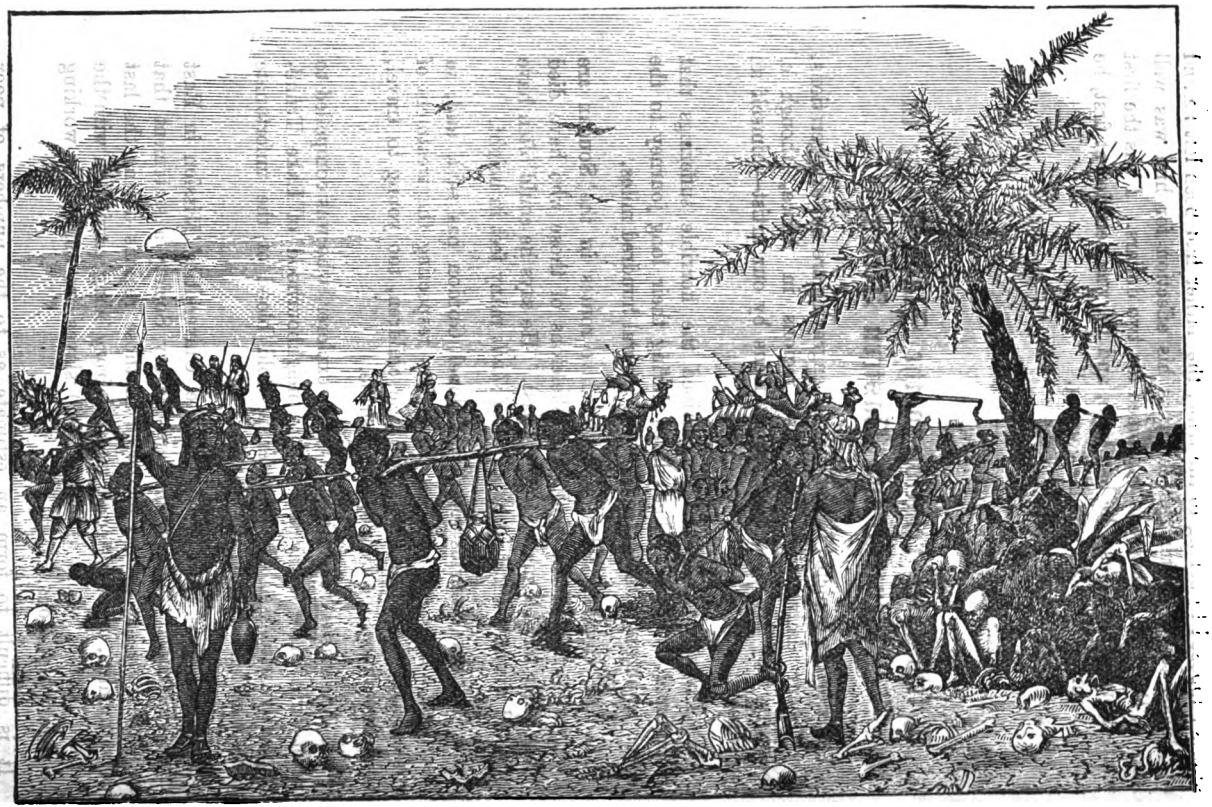

A SLAVE CARAVAN. [*Drawn by* EDWIN STOCQUELER.

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large proportion die during the terrible journey to the sea. Livingstone estimated the total loss in Africa of human life, owing to the action of the slave-trade, at not less than *half a million* yearly. It is pretty well ascertained by good authorities, that for every slave that arrives safely at the coast, ten are lost on the march, or killed in the raids made to enslave them. Whole regions of Central Africa, which were once full of flourishing villages, are now depopulated and overgrown with jungle. There is reason to believe that this is no exaggeration. Colonel Gordon estimates the loss of life in the Soudan alone at something like 50,000 annually.

The terrible mortality amongst young boys, under the nameless tortures inflicted for the sake of the vile harem system, can only be hinted at. Of these at least 80 per cent. die from the brutalities of the Arab eunuch makers.

We are indebted for the picture of this month and these "few facts" to the ANTI-SLAVERY SOCIETY, which is nobly labouring for the suppression of this imfamous traffic.

Child Life in the Mission.

CHAPTER IV.—*Continued.*

WE were all in again for tea at six p.m., and as soon as that was over the boys generally indulged in a dance in the corridors.

Then follows chapel, Evensong in English, and almost immediately afterwards the Chaplain in charge has to go up and put the little boys to bed. I think I used to like this best of all my work. The dormitory is a long room with about seven windows, looking out over the sea, and contains about forty boys. At each end is a curtain, railing off a cubicle where a monitor sleeps. Each boy is provided with a mat, about six feet long by three feet broad, and this is the whole extent of his bedding. The room is just lighted by one lamp, and every boy was supposed to be on his mat when I came in to call over the roll. When all had answered, each boys kneeled upright

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against the wall at the head of his mat, and I used to say a short prayer aloud; after that, perfect silence for about five minutes, each boy saying his own prayers, and when he has finished, curling himself up silently in his place; one by one they drop off, and when the last has finished his devotions, I rise from my knees, and bid them all good night. "*Kwa heri, Bwana*" ("Good night, Sir") comes back in a hearty chorus of boys' voices, and I leave them.

It is a picture that will live in my memory, I think, all my life, the solemn moon light stealing through the open windows, and lighting on the little kneeling figures, bent at last in adoration of the true God, and then the sad thought of all their brothers, who still know Him not, and of all those who had not been rescued from hopeless slavery. I think some of the most fervent prayers I ever offered in my life, were offered among those boys in that upper chamber beside the window, that looked out across the narrow strip of moonlit sea between us and the dark continent.

African Native Ministry.

"MY DEAR PENNEY,

"Before I left Zanzibar a letter came from the S.P.C.K. offering to provide the funds necessary for the education of native students as Readers, Catechists, or Schoolmasters. I brought home with me two boys, for whom I desire an English education, and another will come by the next mail Yesterday I received the promise of an education for two of these three boys, but leaving it to me to provide the passage-money and first outfit. I hoped the S.P.C.K. would provide me with funds for this purpose, but upon going with you to their offices to-day, we found that I was in error in supposing that any grants were intended to be made towards the education of native theological students IN ENGLAND. The S.P.C.K. are only able to assist the education of natives in properly qualified colleges or training institutions *in their own country*. I have, therefore, to find the passage-money and outfit for my three boys, and I shall be glad if any friend of the Mission will help me. Speaking roughly, it will cost £50 for each boy. The funds I have received will meet all the expenses of education, clothing, and other necessaries during the next three years, but nothing more.

"I have heard it objected that the cost of educating natives in England is so very much greater than educating them in their own

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country; granted! but is it greater than the cost of Europeans to the Mission? A native educated in England is far more useful in Central Africa than an English Missionary can be for some time after his arrival. He knows the language, he understands the people, and he can appeal to them in a way that no Englishman can do. During the time I have worked in the Mission how many have joined us, stayed in Africa a few months, and then returned home broken down in health, or through want of a vocation for the work. Has not this been an enormous expense to the Mission? Then, supposing a man likes the work, and his health remains fairly good, how long is it before he can acquire sufficient knowledge of the native languages—Swahili and Bondei, or Yao, or Nyassa—to be of much use in teaching or preaching? And how long again is it before he gets to understand the native mind and modes of thought, so as really to win their respect and affection? Now with a native educated in England there is no question of health, or language, or learning to understand the people; the country is his, the language is his, and the people are of his own race. Immediately he arrives he is more useful than any European could possibly be, no matter what powers he may possess. He costs much less to maintain, and his work is for life; there is no question of return expenses, or grants from sick fund. You saw Acland Sahera when you were at Magila, and his is a case in point. What Englishman could do as he is now doing? As Lay Reader, taking services and preaching not only at Magila, but in the surrounding country; as Head Master, teaching in the school, holding classes for instruction of adults, and in every way being most useful.

"In principle we have a theological institution at Magila, for every afternoon advanced theological and English classes are held by the Rev. W. D. Lowndes and the Rev. J. C. Salfey for the teachers; and we have turned out some useful men, such as Reader Ackworth, who is ready for ordination, and Reader Lawrence Kombo; but Acland Sahera stands out from them all, owing to the greater breadth and experience acquired by him during his three years training in England.

"Ever yours,

"J. P. FARLER, *Archdeacon.*"

Will any of our friends help us in this expense? W. H. P.

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Our African Post Bag.

LETTERS from *Masasi* state that Mr. Maples had been confined for fifty days to his couch by an obstinately ulcered leg, and may not improbably come down to Zanzibar for change. The rest were well.

Mr. Wallis writes from *Mkuzi* that as yet he has not succeeded in utilising his "*Abyssinian Pump*." He tried it in nine places, but failed to reach water, and the tenth gave but a small supply. The rains have put a stop at present to further attempts.

Mr. Geldart has been so poorly at *Umba* that Dr. Petrie advised his immediate return home for a year's rest. He may be expected in England early in July. Mr. Lowndes, who has also completed his three years, and needs a change, comes home by the same mail, so that our staff in the Usambara country has been much weakened. It is quite clear that the site of the Mission buildings at Umba is an unhealthy one, and as soon as any one can be spared to take up Mr. Geldart's work funds *must* be found to re-build on the hill outside the town altogether.

A letter from *Magila* enforces the appeal we lately made for stone buildings. The boys' dormitory, which was built native fashion, suddenly collapsed, and the new children's hospital has consequently to be taken for their use. Thus, for lack of stone, a good work has temporarily been stopped. Who will help us in this?

News of other Workers.

THE two expeditions of Dr. Fisher and Mr. Thompson for Kilimanjaro and Kénia have had some trouble in procuring the necessary number of porters. Mr. Thompson left Mombas on March 1st for the interior, after having succeeded in engaging Manya Sera, Stanley's old head porter. Dr. Fisher had started a few days previously.

MR. P. GUILLET in a report to the "Mission Catholiques," of his journey from Tabora to Massanzé, declares that the lack of cattle in Equatorial Africa is due, not so much to the tsetze fly, as to the incursions of the Rouga-Rouga. The natives formerly possessed large herds, but have ceased generally to rear them, as they only attracted these pillagers. Those tribes who feel themselves strong enough to defend their herds still have them, but the weak and feeble prefer to do without, and live in peace.

The latest outbreak of anti-English feeling in Portugal, has taken the form of a poem the concluding lines of which run:—"Patricians

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and plebeians, sincere monarchists, loyal democrats, ardent socialists, unite together in a formidable explosion of love and anger to combat the cupidity of the English race." How far this is deserved, may be gathered from the last *Blue Book on the Slave Trade* (No. 1, 1888) just issued, which we commend to the study of our readers, one quotation from which we give below.

"*Vice-Admiral Gore-Jones to the Secretary of the Admiralty.*"

"The Portuguese no longer allow us a right we once had of searching their littoral. They do nothing themselves to prevent export of slaves, which takes place from every river or lagoon along the coast. Under these circumstances, England is fighting for the abolition of slavery entirely by herself. Every man's hand is against her. Even respectable merchants say plainly they do not want the interior of Africa opened out, all their arrangements being made for the present state of things."

Home Jottings.

Mr. Hayman reached England on May 8th. The same day the Committee resolved to telegraph to Archdeacon Hodgson, who has been much overborne by the temporary headship of the Mission to come home for rest by the next mail. We are thus terribly short-handed in Zanzibar, as well as in the Usambara country, and are anxiously hoping for more volunteers for the work.

THE ANNUAL MEETING WILL BE HELD IN WILLIS'S ROOMS, KING STREET, ST. JAMES'S, ON MONDAY, JUNE 18th, AT 3 P.M., THE RIGHT HON. AND RIGHT REV. THE LORD BISHOP OF LONDON IN THE CHAIR.

THE ANNIVERSARY SERVICES WILL BE HELD ON TUESDAY, JUNE 19th.

8 A.M., HOLY COMMUNION AT ST. PAUL'S CATHEDRAL.

11 A.M., FESTIVAL SERVICE AT ST. ANDREW'S, WELL'S STREET, SERMON BY THE VEN. ARCHDEACON FARLER.

With the approval of The Lord Bishop of Lincoln, (the President of the Prayer Union), a CONFERENCE will be held in the Rooms of the Mission, 14, Delahay Street, at 3 p.m., on Tuesday, 19th June (after the Anniversary Services), to take into consideration the constitution of the Union, with a view to developing the same. All interested in the cause are invited to attend and aid in making the Union the great means of grace for the Mission that it might be.

IMPORTANT SALE OF WORK for this Mission.—Miss Uthwatt has happily found not only a way out of her difficulty in disposing of work as announced in our last number, but has secured a most favourable opportunity, and writes, "*I want as much plain and fancy work as can be collected in the next two months.*" The sale is at Buckingham, July 31st. Contributions should reach Miss Uthwatt not later than July 23rd. Will our lady friends make this known?

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We thankfully record the public notification, in answer to a question in the House of Commons, that the Mail Service to Zanzibar has been at last recognised as an Imperial question by the Government, and that tenders will be invited for a *Five Years'* Contract. This is indeed good news, but the general ignorance about things African may be estimated from the fact that in many of the London daily papers this question and answer appeared next morning under the heading, "*West Coast of Africa.*" This is not good, and we must look to our friends to improve it by making our work better known.

WANTED, AT ONCE, FOR ZANZIBAR, a PRINTER, single, not less than twenty-five years, in good health, willing to serve God by teaching his trade to Africans.

CHILDREN'S HOSPITAL, ZANZIBAR.—Miss DEACON, 8, Orsett Terrace, Hyde Park, will receive contributions from one shilling and upwards.

Many curiosities from Nyassa and other parts of Central Africa are to be seen at 14, Delahay Street, and a visit from any friends wishing to see them is cordially invited.

FOR SALE (at 14, Delahay Street), Zanzibar hand-made mats, and other curiosities, the proceeds to go to the funds of the Mission.

April 29th, 1883.—A cheque for £100 was given at St. Giles's, Oxford, for rebuilding Umba station in a more healthy spot. The Archdeacon estimates the cost at £700.

Even in far off Russia sympathy is being shewn for our work. The English Church in Moscow has promised us their Offertory on Whitsunday.

"CENTRAL AFRICA."—Friends can help us by asking local booksellers to order a few copies, to be left for sale on the counter, with a promise that unsold copies shall be paid for. This method is worked by some of our friends with success.

All matter intended for insertion in CENTRAL AFRICA should be sent to the REV. R. M. HEANLEY, THE RECTORY, WAINFLEET, and reach him not later than the 8th of each month. Extracts of general interest from private letters will be most acceptable.

The Native Christians of Magila, have sent home by Archdeacon Farler, an offertory for the S.P.C.K., of between £4 and £5. This is an increase on their offertory of last year; they feel very grateful to the S.P.C.K. which has so kindly presented them with Hymn Books, Prayer Books, and others in their own language.

INTERCESSION FRUITS.—A beneficed clergyman offers to exchange for a year with one of the Zanzibar missionaries.—Laus Deo!

AFRICAN GARMENTS.—Mrs. Blair, with great reluctance, finds herself obliged to retire from the duties of "correspondent." The work has so rapidly increased as to interfere with other duties. Miss M. S. Hodgson (whose address is on our last page) has kindly promised to take Mrs. Blair's place.

THE CROSS FOR MR. JANSON'S GRAVE has been photographed, and some may be glad to possess a copy. The price is 1*s*.

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The Secretary acknowledges the following sums received for the Mission from April 15th to May 15th, 1883:—

			£	s.	d.
BATH AND WELLS DIOCESE—					
Stoke-under-Ham.. ..		0	1	15	3
CANTERBURY DIOCESE—					
Fielding, G. Esq. per			6	4	4
Bowen, J. H. Esq.	*sub.*	1 1 0			
" "	(*box*)	0 7 4			
Collett, Mrs.		0 10 0			
			1	18	4
Janson, Miss, per (*Nyassa*) ..			11	3	0
CARLISLE DIOCESE—					
Ambleside, St. Mary's ..		0	8	11	0
Barrow, St. George's ..		0	8	12	3
CHESTER DIOCESE—					
Upton		0	1	3	3
"		0	3	1	0
Reade, Rev. J. C.			2	2	0
New Ferry, St. Mark's			2	10	0
CHICHESTER DIOCESE—					
Henfield		0	17	1	7
" Girls' School			0	7	0
" Sale of Toys			0	15	6
Colgate			4	19	5
Bognor, St. Michael's School, (1882)		0	1	17	0
Brighton, St. James' ..		0	6	11	0
Heys-Jones, Master G. (*collected*)			1	10	0
DURHAM DIOCESE—					
Dingle, Rev. J.			0	2	6
Hunt, Miss..			0	10	0
Hunt, Miss E.			0	10	0
Guest-Williams, Rev. W. S. ..			0	10	0
Pelton		0	3	8	3
Birtley		L	1	10	0
Willington		L	2	0	0
Durham University ..		M	4	5	7
Middleton, St. George ..		0	2	16	6
ELY DIOCESE—					
Kilpack, Rev. W. G.			1	0	0
EXETER DIOCESE—					
Holley, Mrs. Charles			0	10	0
Huntley, Rev. O. C.			0	10	0
Rewe		0	0	4	8
Halberton		0	0	7	0
Exeter, St. Mary Steps ..		0	5	0	0
Poltimore		0	4	11	10
GLOUCESTER & BRISTOL DIOCESE—					
Clifton, St. Paul's		0	29	18	3
Woollcombe, Rev. G.			1	0	0
LICHFIELD DIOCESE					
Kempster, Mrs.			1	0	0
Noyes, Miss A.			1	1	0
Croker, Mrs.			1	1	0
Bowring, E. H. Esq.			0	10	0
Wrockwardine ..	0 1 1 6				
" *Boxes*, Mrs. Salusbury	0 19 4				
H.&C.Shawcroft	0 5 8				
Mr. Palmer ..	0 6 5				
Mrs. Richards	0 3 9				
			2	16	8
Prees		0	3	15	0
LINCOLN DIOCESE—					
Jervois, Rev. W. H. H.			1	0	0
Bartlet, Rev. Canon			5	0	0
LIVERPOOL DIOCESE—					
Forwood, Mrs. W. B.			5	0	0
Postance, Rev. R.			0	10	6
St. Barnabas		L	0	18	6
Seaforth		L	1	18	0
Mossley Hill		0	5	6	0
Southport, Holy Trinity ..		0	4	0	1
LONDON DIOCESE—					
Griffith, Mrs. & Children (*Magila*)	(*box*)		0	15	0
Ashmore, Miss E. C.			1	1	0

			£	s.	d.
LONDON DIOCESE—*continued.*					
Jones, Miss			0	10	0
Fuller, Miss			0	10	0
Brunel, I. Esq.			5	0	0
Wyatt, Miss (*collected*)			1	0	0
Bedford, Rt. Rev. Bishop of ..			1	1	0
Lawrance, Mrs.			1	1	0
Bannatyne, Mrs.			1	1	0
Bullock, J. Esq.			1	1	0
Danvers, Miss			0	10	6
Holborn, St. John's (1882)		0	1	2	9
Kilburn, Orphanage of Mercy		0	11	1	3
" " ..			0	4	6
Marylebone, St. Cyprian's		0	11	1	1
Camden Town, St. Michael's		0	2	12	10
Books sold	2 11 5				
	1 19 4				
	0 17 10				
			5	8	7
MANCHESTER DIOCESE—					
Little Marsden		0	1	6	0
NORWICH DIOCESE—					
Woodward, H. B. Esq. (*Misowe*)			1	6	3
OXFORD DIOCESE—					
Cart, Rev. H. (*rebuilding Umba*)			100	0	0
Cameron, Rev. C. Lovett.. ..			1	1	0
New Hinksey			0	15	0
Oxford, St. Giles'		0	28	17	6
Shirburn		0	1	9	2
Brown, Rev. J. T. (1882-83) ..			10	0	0
RIPON DIOCESE—					
Priestley, Rev. W.			0	10	0
East Retford (per Rev. A. Brook)			0	10	0
ROCHESTER DIOCESE—					
Shillito, Miss F.			1	1	0
Phillips, A. Esq.	(*box*)		0	9	10
Woodford, Miss			0	5	0
Putney, St. Mary's			9	8	10
ST. ALBANS DIOCESE—					
Deedes, Rev. Cecil			2	2	0
Gillett, Master G F.			0	4	0
Tillingham (1882-83) ..		0	6	5	8
Thaxted (*Zaramo*) ..		0	5	0	0
ST. ASAPH DIOCESE—					
Feilden, Rev. O. M.			1	1	0
Frankton			0	10	6
SALISBURY DIOCESE—					
A. H. per Rev. F. J. Williams (*Zaramo*)			0	15	0
WINCHESTER DIOCESE—					
Sladen, Rev. E. H. M.			1	1	0
Burrows, Rev. M. J.			0	5	0
Tindal, Miss M.			2	10	0
Pirbright		0	1	10	11
"	(*boxes*)		2	4	11
Ockley		0	1	3	9
WORCESTER DIOCESE—					
Lowndes, Rev. E. S. per—					
Blockley, ..	M	0 15 4			
West Malvern ..		4 10 8			
Worcester, St. Paul's	0	1 10 9			
Addenbrooke, Rev. J. G.		0 7 6			
			7	4	3
Parker, Rev. W. (1882)		1 1 0			
Parker, F. Esq. (1882)		1 1 0			
Daubney, Rev. W. H. (1882)		1 1 0			
			3	3	0
Dudley, (1882)		L	2	0	0
YORK DIOCESE—					
Beverley, St. Mary ..		0	4	0	0
Lythe	(*box*)		1	3	8
FOREIGN PARTS—					
Algiers, Holy Trinity ..		0	34	0	0

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PRAYER UNION.—Hon. Sec. the Rev. W. L. B. Sitor, Eakring Rectory, Newark. Friends wishing to join will be welcomed. Copies of the prayers will be sent to any who may wish to have them, but who may not be prepared formally to join the Union.

SIXPENNY ASSOCIATION.—The Secretary, Miss Phillpotts, 3, Oxford and Cambridge Mansions, N.W., will be glad to hear from any ladies who may be able to join in the work of the Association. The fund provides medicines and comforts for the sick connected with the mission. Now that we have one Medical Missionary, and hope soon to have a second, a large increase in this fund is aimed at.

LADIES ASSOCIATION (C. A. M.) Treasurer, Miss E. Maples, 10, Cleveland Gardens, Hyde Park, W. Patterns of work and information as to the ways of helping may be had from—

Miss M. S. Hodgson, South Bank, Altrincham.
Miss E. Leslie, Bourdon House, Davies Street, Berkeley Square, W.
Miss Fawkes, 94, Gloucester Street, Warwick Square, S.W.

Any quantity of Native Clothing is eagerly **BOUGHT** by the rescued Slaves at Mbweni. The proceeds would go to the Mission Work.

"African Garments, How to Make Them," is the title of a revised paper just prepared by our needle-work secretaries. Sometimes articles of less useful sizes and made after a faulty pattern are sent out.

A much greater number of garments is required than hitherto.

Some of our stations are loud in their requests for more.

CHURCH NEEDLEWORK.—There is a long list of wants for different Churches. Volunteers for this work will be cordially welcomed. Full particulars gladly sent on application to Miss Lowndes, Little Comberton, Pershore. Miss Lowndes will be grateful if donors through other sources will kindly let her know what they are sending out, so as to avoid duplicates being given.

PARCELS for the Mission or the Missionaries should be sent to Messrs. G. C. Scrutton & Co., St. Dunstan's House, Idol Lane, E.C., *and the carriage on them paid to London*; they will then be forwarded to Africa at the cost of the Mission, and will be acknowledged in "CENTRAL AFRICA" when we hear of their arrival at Zanzibar. The name and address of the sender and a list of contents should be enclosed in each parcel. The next shipping days are **June 4th, July 2nd, 30th, Aug. 30th, Sept. 24th, Oct. 22nd.**

PARCELS RECEIVED IN ZANZIBAR.—The following have been received during March and April: Parcel of kisibaos and frocks from Miss Northcote and Miss Wingfield; Parcel of kansus, kisibaos, &c. from Miss Rigaud; 48 garments from the St. Luke's (Brighton) Missionary Work Society; Clothing and pictures from St. Mary Magdalene's Work Party, Oxford; Clothing from Mrs. Margetts; Nine kisibaos from Miss Davey; Four foot kneelers for St. John's Church, Mbweni (per Miss Lowndes); Kisibaos from Felton Work Party; Cooking stove from Mrs. Burrows; Scrap book, needles, paper, &c. from Miss E. Browne; Parcel of clothing from Working Party, Clapham; Six bound volumes *Illustrated News* (much appreciated by the boys); Parcel of books, chalice veil, &c.; Parcel of books and pictures from Sir Robert Phillimore; Parcel of garments form Lady Phillimore's Work Party; Box of clothing and toys from Mrs. Witts; Parcel of clothing from Miss Andrews; Two boxes of chemical food from Mr. J. Hooke.

MAILS are despatched every fourth Friday from London for Zanzibar and from Zanzibar on the same days, viz., **June 22nd, July 20th, Aug. 17th.**

PHOTOGRAPHS.—Church in the Slave Market, Zanzibar, one exterior, two interior views; Bishop's House in the old Slave Market; Group of Kiungani Boys and some of the Missionaries; Group of Girls with Miss Thackeray; Miss Mills and some of her Boys; Zanzibar from the Sea; Kiungani House and Cemetery; Mbweni House or the released slave Shamba.

Price 1*s* each five for 4*s*. or ten for 7*s*. 6*d*. May be had of the Secretary.

As also **A PHOTOGRAPH OF BISHOP STEERE**, price 1*s*.

THE SMALL BLUE BOOKS (1859-73), bound in cloth, price 1*s*. 6*d*., by post 1*s*. 8*d*., and the **Occasional Papers** (1869-82), bound in cloth, 2*s*. 6*d*., by post 2*s*. 9*d*., may now be had of the Secretary, 14, Delahay Street, S.W.

"CENTRAL AFRICA" in quantities from the office of the Mission at 9*d*. a dozen.

All matters intended for insertion in this Magazine should be addressed to the **Rev. R. M. HEANLEY, The Rectory Wainfleet,** and reach him not later than the **8th of each month.** Extracts from Private Letters and notes on all matters touching **Central Africa** will be most acceptable.

MONEY FORWARDED TO AFRICA.—Personal friends wishing to remit money to any Member of the Mission Staff can do so by sending the sum to the Secretary.

The money will be sent by the first subsequent mail.

LETTERS. The Office of the Mission is now at **14, Delahay Street.** All communications from the Southern Province, concerning the Mission, should be addressed to the Secretary, **Rev. W. H. Penney, 14, Delahay Street, Westminster, S.W.**; whilst those from the Northern Province should be addressed to the Hon. Organizing Secretary, **Rev. John Miles Moss, Blundell Sands, Liverpool.**

REMITTANCES.—Money Letters should be addressed **"The Rev. the Secretary of the Universities' Mission to Central Africa, 14, Delahay Street, S.W."**

All Cheques and Post Orders should be crossed **"Drummond & Co."**

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PRICE ONE PENNY

No. 7. JULY 2, 1883.

CENTRAL AFRICA

A MONTHLY RECORD OF

THE WORK

OF THE

Universities' Mission.

A SALE OF WORK—In aid of the Mission will take place at BUCKINGHAM, JULY 31st, 1883.

Contributions of every kind of work will be gratefully received by

Miss UTHWATT, BUCKINGHAM, not later than July 23rd.

Just Published, Price 6d.

"SIMPLICITY, ORDER, DEVOTION."

A Sermon on the life of the clergy in the future. Dedicated to the memory of Bishop STEERE. Preached before the University of Cambridge by the Rev. E. S. LOWNDES, M.A.

OXFORD, Parker; CAMBRIDGE, Deighton; LONDON, Bell.

Bishop Steere Memorial Fund.

Donations may be paid to the Secretaries, at 14, Delahay Street, or to the BISHOP STEERE MEMORIAL FUND, *at* MESSRS. DRUMMOND, *Charing Cross.*

All Cheques and Post Orders should be crossed DRUMMOND & Co.

Amount required, £5,000.

Contributions paid or promised up to June 15th, 1883, £1,932 16s. 4d.

SEVENTH LIST OF CONTRIBUTIONS.

	£	s.	d.
CANTERBURY DIOCESE—			
St. Augustine's College	2	2	0
A. M. G.	5	0	0
Wigan, Rev. Septimus	2	0	0
CARLISLE DIOCESE—			
Wilson, Miss Jane..	0	5	0
CHESTER DIOCESE—			
"R."	10	0	0
CHICHESTER DIOCESE—			
J. F. M. per..	1	1	0
Clarke, Miss A. B.	1	0	0
" " E. H.	0	10	0
Steyning	2	7	6
Kelly, Rev. E. E.	0	11	7
ELY DIOCESE—			
Seaber, Miss C.	3	0	0
LINCOLN DIOCESE—			
Sale Rev. T. W.	1	1	0
Campbell, Miss per (*3rd collection*)	1	18	6
LONDON DIOCESE—			
Hall, Rev. J. E.	2	2	0
Paddington S. M. M.	1	7	8
E. E...	4	0	0
Powis, Right Hon. Earl	10	0	0
Anon..	10	0	0
In Memorian "C. M. N." ..	10	0	0
NORWICH DIOCESE—			
Wilson, Rev. H.	1	1	0
Millard, Miss	2	0	0
OXFORD DIOCESE—			
Ogle, Rev. H. C.	5	0	0
Oxford, St Barnabas	5	0	0
PETERBOROUGH DIOCESE—			
Ford, Rev. J. C.	0	10	0
Mackesy, Rev. W. P.	1	0	0
ROCHESTER DIOCESE—			
Robinson, Miss	5	0	0
ST. ALBANS DIOCESE—			
Walker, Lieut.-Colonel	1	0	0
SALISBURY DIOCESE—			
Williams, Montague, Esq. ..	100	0	0
WINCHESTER DIOCESE—			
Thresher, Rev. J. H.	2	2	0
WORCESTER DIOCESE—			
Sale of Zanzibar Mats (per Mrs. Jones-Bateman)..	5	0	0
White, Rev. G. Cosley	1	1	0
Churchill, Mrs.	2	0	0
IRELAND—			
Belfast, St. George's	2	10	0

The Secretary acknowledges the following sums received for the Mission from May 15th to June 16th, 1883:—

	£	s.	d.
BATH AND WELLS DIOCESE—			
Hook, Mrs..	0	5	0
CANTERBURY DIOCESE—			
"B."	5	0	0
Lightfoot, Misses	2	0	0
Stacey, Misses	1	0	0
Hay, Mrs.	0	10	0
Girls' Class, per Miss Cattley ..	0	2	6
Randolph, Rev. B. W. per—			
Clutterbuck, Mrs. .. 0 5 0			

CANTERBURY DIOCESE—*continued.*	£	s.	d.	£	s.	d.
Tattersall, Mrs. .. 0 10 0						
Lowndes, W. Esq. .. 0 10 6						
Boxes 0 4 8						
Chartham, St. Mary 0 18 0						
Canterbury Meeting 15 16 1						
	18	4	3			
Less Expenses	4	7	9			
				13	16	6

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CENTRAL AFRICA.

Masasi Plans.

A LETTER FROM REV. CHAUNCY MAPLES.

MASASI,
April 15th, 1883.

"The party for Nyassa whom I had to send down to Lindi to buy bales, are expected back to-morrow and I shall hope to start them off to Ngoi in a few days; to-morrow also we expect Matola to discuss the great Newala question. Our plans depend on a great many "ifs" and "ands," but this you will understand please if the following at all startles you. I hear from my father, Horace Waller and others, that the sub-committee appointed to advise the main committee in the questions that concern this part of the world, strongly approved our sending the people back to Mbweni when we did, while Mr. Waller's letter recommends almost the very plan that we were making four months ago, and which we still adhere to; that plan, however, *may* fail, and it is of the one, that if it does, we shall try to follow, that I will now write. The Newala plan, I say, *may* fail; *i.e.*, IF we find that water is not to be got on the Makonde plateau above Matola's, by boring with our Abyssinian tubewell, and IF to live where we built our house there, or where Matola's is, should not be considered by Matola safe, then we shall abandon all thought of Newala and try for a suitable place on the plateau, protected by district, Msitu and population (N.B.—it was the isolation of the Masasi that made the Magwangwara feel us to be an easy prey) much nearer the coast. Such a place, we think we have found in Lilimbi, which is one and a half days from the coast, and equi-distant from the two coast towns of Kimbare (port of Mikindani) and Sudi (a little

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north of the former). We should have almost due west of us and about fifteen miles from us Machemba's, while Williams, at Mtua, would be within one long day of us, say about thirty miles; from Lilimbi a walk of five miles takes one off the plateau to a place called Msua below, and from Msua we can go in boat or canoe by water, to the sea at Sudi some 25 or 30 miles away; the head man at Lilimbi is a Mmakonde, named Chikambo, who, we have good reason to believe, would very heartily welcome us into his country; the altitude of Lilimbi is about the same as that of Mtua, and there is no reason to suppose that it would be more unhealthy; the water is reported excellent and abundant, while it is said to be a rare place for rice, sugar-cane, &c., &c. Altogether Lilimbi or somewhere in that part of the country seems to be the best. If then Newala fails us, Lilimbi or thereabouts is our alternative. After what the sub-committee have written, we have fully determined not to attempt a second journey to the Magwangwara, but rather at once to bend all our efforts towards clearing out of Masasi all the remaining forty Nyassa people; we think it unsafe that they should remain here, and if they are to get shambas planted and houses built, it is absolutely necessary that we set about this work at once, and therefore we have resolved not to wait until we can hear what is said at home, but to go on with this work in the hope that we have the confidence and approval of the authorities at home. This may seem impetuous, but we feel that to leave these people here until the next rains, while we wait for an answer to our letters now despatched, would be to place the lives, or at least the freedom of these people in jeopardy; and after the horrors of last year we simply can't do it. Mind you, we both consider that we have absolutely no security against the foe coming again *at any time*; nor do I think that any of the committee in England would say, "You should wait for our decision," when the delay would be so likely to lead us into endangering the lives of the people, who bodily as well as spiritually are up to this present under our charge. We hope that Clarke will be up here shortly, and will be able to stay in charge here through May, June, and perhaps July, while Porter, self, and a chosen band of men go for our water-seeking campaign on the Makonde plateau with Matola. My leg has not made quite the progress I expected it to do, during these fifteen days of April, and yesterday when I walked a few steps I did it a slight mischief—*a propos* of *isolation* and the Magwangwara—have you ever considered that if a straight line be drawn (or even lines curving to north and south as well) from our houses here to the dwellings of the Magwangwara, although the distance is 300 miles, yet not a single

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village or vestige of man's habitation is met with all the way; you can go to the Magwangwara and pass a few scattered villages, but even then these villages are quite insignificant and do not afford anything worthy of the name "population." Near Mikindani we should have plenty of people at our backs, to say nothing of the Makonde thicket, which no Magwangwara force would attempt to penetrate. The few couples who returned here from Mbweni three weeks ago, have brought such reports to their friends that the whole lot declare that, if I don't find them a place to live in on the mainland, and if we insist on leaving Masasi (though the best and most thoughtful of them feel the absolute necessity of *this*) they will, on no account, return to Mbweni, but will leave our sheltering wings and find a home with the Washenzi (heathen); they are rather impatient of the Newala scheme, not believing in the capabilities of the tube-well and its water raising power. Here at Masasi, as you know, our people have been able to cultivate huge shambas, and to live (for Africans) in real luxury from year's end to year's end, with a minimum of labour and never realizing hard times; of course, in this way Mbweni was a great contrast—no shambas, no land to work at will, but daily food to be got by labour, and sometimes no labour to be got; then, of course, the over-crowding there and the cramping caused only, as far as I know, by their own influx, as compared with the large towns, the rice fields, the crops upon crops of ground nuts and mtama all their own. All these things would be quite sufficient to make them feel that they would rather trust to the mainland for sustenance and support than go back to the island again. I mention all this for one reason: if people say that I ought to send the people back to Zanzibar pending the arrangements that are being made for their migration from this place to another on the mainland; the answer is, "the people have refused to go back to Zanzibar." Putting everything together, therefore, it seems the wisest (if not the only) course to take: (*a*) to remove all the people from Masasi by the end of July at the latest; (*b*) to settle them in some other place on the mainland immediately upon leaving here; (*c*) to settle them at Newala if possible; (*d*) failing Newala, to find some other suitable place on the Makonde plateau (probably at Lilimbi or in the neighbourhood) and to settle them there."

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Child Life in the Mission.

PART II.

MBWENI.

THE GIRLS.

IT is early morning, and we are on our way to Mbweni, the home of all the girls, of whom, from time to time, you have heard. We got into our boat at the Kojas Mosque and burial ground, where the tombs and arches gleam white among the dark green of the trees and countless flowering shrubs. And now our oars are dipping lazily in the deep blue of the waters, and our boat moves slowly, for the boatmen have no idea of hurrying themselves. We pass Kiungani, half hidden among the trees, on our left, and presently Sir John Kirk's Shamba and the red rocks of Mbweni come in sight. And now we see the white sands, dotted with bands of children, for it is a Saint's Day, and so a holiday, and all the girls have come running down to see the Wazungu (Europeans) land. How nice they look in their white frocks, red sashes, and red kerchiefs on their heads. The boat can't get very close, and the children are all excitement to help, dozens of hands are stretched out to take the various umbrellas and packages, and now we all troop up to the house. Look at this huge Mango tree in front of the house; it used to be much taller, but the great hurricane of 1872 took off its top. How pretty the cocoanut palms are which cluster round, reaching right down to the shore; and see that large tree with feathery leaves and great clusters of scarlet flowers. That path to the left leads to the little chapel, where the household meets for service every morning at 6.30. Once it was the only church at Mbweni, but now a good-sized stone church is in process of building, as the chapel could not possibly hold all the Christians and Catechumens. It is a large, flat-roofed stone house, with a steep flight of steps up to the front door; the rooms are long, but very narrow, as is usually the case in Zanzibar, because the timber is always short. Between the dining room, hall, and corridor, which is used as an Infant School, there is a large square court, where the girls play and wash their clothes. If it was a week-day you would see that corridor filled with about twenty tiny children belonging to the people on the Shamba; such funny little things, with shining brown skins and a great incapacity for sitting still and keeping on their clothes. When they first come to school they are much alarmed, and roar heartily when their mothers go leaving them behind; but they soon get used to it, and are as happy

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as possible. The Girls' School Room is upstairs; it looks much like one of yours at home in England, with desks arranged in rows, and the walls hung with large maps and pictures. Now let us take a peep into the dormitory. What, no beds! No, the girls sleep on those mats which are now neatly rolled up. At night they spread them out in a row, one at the bottom and one for a covering. Do you see those large print bags? Those are where they keep their clothes, and each girl has one. There are over seventy girls, of all sizes and ages, in this house. Some are quite big and old enough to be married, and others are very small.

(To be continued.)

News from the Nyassa.

WE have at length, thank God, heard again from our brave pioneer on the Lake, the Rev. W. P. Johnson. Two batches of letters, dated respectively December, 1882, and Ash Wednesday, 1883, reached us at the end of May. Mr. Johnson reports himself in fair health, and whilst acknowledging his present station as unhealthy, speaks with confidence of a healthy site a few miles inland on the hills, where there is plenty of lime, and he could build a house strong enough to defy any marauders; but till reinforcements arrive he does not like to leave Chitesis, where he has been well received, and is making way. He repeats his old appeal for a boat for the lake, and we earnestly hope that before the summer is over, a good lifeboat, possibly fitted with a centre board for sailing, may be on its way to the Nyassa. The Captain of the Glasgow Trading Company's steamer on the Lake has kindly furnished us with details of the most suitable sort of boat, and funds only are needed to justify us in at once ordering it to be made. The L.M.S. boat on the Tanganyika is made of steel, but elm is recommended rather to us. The following letter to Professor Burrows will be read with deep interest:—

"Chitesis,

"*December.*

"Dear Professor Burrows,

"I received your ever kind note to-day. The steamer people cannot give me more than the night to write in, so you will excuse my writing very shortly. I feel sadly the loss we have sustained, our leader dead. I know not to whom to write and pour out all, good, bad, and indifferent that he always encouraged me to write. I do not feel justified in evacuating this place, even temporarily, till I hear more definitely. Chitesi is, I think, well disposed, but unlike Mataka's the

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settlement here is by no means exclusively of his (Chitesi's) slaves; the slave coast influence has been making a great push lately. I hate the whole business more and more. One used to think of men like our countrymen put in slave sticks and beaten; now I see not this, but the children of children of men who have been used to it till the smallest child is half a slave and half a slave dealer. As to a boat, if our chief still approves and your kindness can secure a seaman who could be generally trusted to train native lads, a lifeboat, about 22 feet long, seems to be most generally approved. The Livingstonia people recommend a boat smaller than Mr. Cotteril brought out; one that could be beached, but yet could, with care, navigate the Lake. The situation here is not healthy, but I hope to hold out till we can visit it (at least) while having a healthy station further south above Losewa. The steamer, Mr. Moir hopes, may return here in one and a half months. A boy here is bought for 3½ dollars. It is a great sacrifice to an African chief to give up traffic in slaves; it means beggary and no honour. I really think Chitesi alone of Nyassa Chiefs is open to reason on the subject, but it is so far important that he should see that a European doesn't act alone, but is supported. Bishop Steere spoke of having applied for a Catechist to Bishop Mackenzie to help me with the Waangone. I trust he may be sent.

"Believe me,

"Your sincere and obedient Servant,

"W. P. JOHNSON."

The following letter has also been received by the Secretary:—

CHITEJI,
April, 1883.

"MY DEAR MR. PENNEY,

"A few lines to you in explanation why I don't write more fully. I have endeavoured to do so under cover to Archd. Hodgson, as I do not yet know who is in the relation of my spiritual Father. We have got a firm footing at Chitesi's (or as it should be spelt Chiteji's) now, but there are still risks principally from the Angone, and I hope to get round by them going first to the Nyeke-nyeke whom some say are the Webene people whom Thomson passed through. The people fight successfully with the Angone on the east side of the lake and drive them south; there is some risk in leaving the house for a month or so but we have taken most valuables in the *Ilala* and the people at Chiteji's are well affected

I think besides the boat I wrote about last mail, (a Berthen collapsable boat) I require a *large dhow* that could be built up here

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at small cost, were a carpenter sent and bolts viâ the Zambesi. There is plenty of wood. If we had such a large dhow anchored in Bembe harbour, (the best in the lake), and three days only from the Angone we could well have a large station there of returned Nyassa slaves. I wish the authorities of the coast could see their way to the sending back the slaves here, whether to their chiefs, or to a mission central station here. Again, if to the latter, they would be thankful for the rate of wages here, which no coast man will hear of, and no slaver would venture to come near the place. The dhow would be quite safe from any enemies here and might make one or two trips in a year.

Surely there must be English clergy coming out, and I hope to see the Angone (Kaffir) catechist whom Bishop Steere told me he had written for.

I had hoped to baptize some Catechumens this Easter, but one does indeed need to lay foundations here, one is a strange being to the natives and then the limits of truth are not so well regarded even by more advanced people, the fear of God is not the first question here, but alas! poor fellows they do not even rise to ask of His existence. It strikes me more and more forcibly, how much there is to be drawn out in the Theistic argument, from the power of the human mind everywhere to realize more or less what is meant by God, when one sees men and boys and even women assent with some eagerness to the argument from design, while the more simply it is stated the more awe inspiring it becomes. I hope some day to be able to master native views better, but it is not an easy task.

I had hoped to receive footballs some time ago, but none have come, anything in the way of machine toys, conjuring, &c. would be useful, the boys seem to have plenty of life but nothing to do or eat. I have just been witnessing a boy's dance on the beach here (Kelanga's) that I hadn't seen before.

My school gets on fairly, but out-door building, touring, translating, teaching, &c. is too apt to end in none being worth much. I have translated a good deal. I will send some if you can get it printed, it is very different (dialectically) from the West and South Nyanja. I am much amused that Chiteji's name with us has the "j" which Dr. Laws, &c. think even a tyro ought to write in Nyassa so as Dr. Rebman does "Nyanja." By the bye Dr. R's. book is very helpful and with dialectic variety wonderfully true. Dr. Peyton told me they found the same at Blantyre. Could you get anything I send printed, it thus becomes a good ground work for any future works?

"Yours ever sincerely,

"W. P. JOHNSON."

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WHAT OTHERS ARE DOING.

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Our African Post Bag.

A PATRON is asked for ROSE, the energetic matron in Miss Bashford's nursery. She is an excellent motherly woman, and invaluable in her position, as thoroughly understanding the needs, so difficult for an European to discover, of her little charges. The amount required is £15 per annum.

Mr. MAPLES' general health was better when he last wrote on April 15th, but he was still confined to his couch. He would be glad of some fresh magic lantern slides, as his old ones are growing rather stale, and some have come to an untimely end. A religious *series* would be especially acceptable, but amusing ones have their uses.

What others are Doing.

THE L.M.S. steel lifeboat, intended for service on Lake Tanganyika, has been safely conveyed in sections to Ujiji, and by this time, no doubt, has been put together and safely launched on its waters. It left England in July, 1882, and reached Ujiji about the middle of April. Such is African travelling *at present*.

THE C.M.S. Steamer *Henry Wright* has also sailed for Zanzibar, and was reported from Gibraltar as having proved herself an admirable sea boat in the Bay of Biscay.

WE deeply regret to announce the death of Mrs. J. T. Last, of Mamboia, C.M.S. Station. She received a sunstroke on February 4th whilst visiting the villages and talking with the women, and died on March 10th. Though, we believe, our own Mrs. F. J. Williams was the first Englishwoman to reside any distance in the interior of East Africa, Mrs. Last was the first that had penetrated so far, and she will be long remembered by her dark sisters as the white mother who loved them so well.

Mr. HANNINGTON, of the Uganda Mission, whose serious illness has previously been recorded in these pages, has at last felt himself compelled to return home invalided; we hope to gain full health ere long.

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Home Jottings.

IMPORTANT SALE OF WORK for this Mission.—Miss UTHWATT has happily found not only a way out of her difficulty in disposing of work as announced in our last number, but has secured a most favourable opportunity, and writes, "*I want as much plain and fancy work as can be collected in the next two months.*" The sale is at Buckingham, July 31st. Contributions should reach Miss UTHWATT not later than July 23rd. Will our lady friends make this known?

The story of Magazija (pages 35 and 36 of the Annual Report), having excited general interest, and some of our friends having evidently misunderstood the meaning of some of the words there used, we think it advisable to explain that "*Excommunication*" and "*Absolution*" are both used in an untechnical sense, *i.e.*, the cutting off from bodily, not spiritual, fellowship, by forbidding the offender to enter the Church and not allowing the Christians to hold any intercourse with him; and then, upon his repentance, taking off this Church censure, and again permitting him to join in the Mission services, and to hold intercourse with the faithful. It would, of course, be impossible to *excommunicate* or *absolve* an unbaptized person in the technical sense of the words.

WANTED, AT ONCE, FOR ZANZIBAR, a PRINTER, single, not less than twenty-five years old, in good health, willing to serve God by teaching his trade to Africans.

CHILDREN'S HOSPITAL, ZANZIBAR.—Miss DEACON, 8, Orsett Terrace, Hyde Park, will receive contributions from one shilling and upwards.

Many curiosities from Nyassa and other parts of Central Africa are to be seen at 14, Delahay Street, and a visit from any friends wishing to see them is cordially invited.

FOR SALE (at 14, Delahay Street), Zanzibar hand-made mats, and other curiosities, the proceeds to go to the funds of the Mission.

"CENTRAL AFRICA."—Friends can help us by asking local booksellers to order a few copies, to be left for sale on the counter, with a promise that unsold copies shall be paid for. This method is worked by some of our friends with success.

All matter intended for insertion in CENTRAL AFRICA should be sent to the REV. R. M. HEANLEY, THE RECTORY, WAINFLEET, and reach him not later than the 8th of each month. Extracts of general interest from private letters will be most acceptable.

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INTERCESSION FRUITS.—A Lincolnshire lady has offered herself for work in Zanzibar, who has had long experience in dealing with children.

ON TRINITY SUNDAY.—The Rev. F. J. Williams was ordained Priest by the Bishop of London, and Mr. H. C. Goodyear was admitted as Deacon—both these Clergy start for Zanzibar July 4th, to relieve the much reduced staff and set Mr. Maples free to return for much needed rest, if he can be persuaded to do so.

S. BARNABAS DAY.—The Bishop of Rochester ordained as Deacon Mr. Evelyn B. L. Smith, graduate of Clare College, Cambridge, and of Cuddesdon. So soon as Mr. Smith receives Priest's orders he will start for Zanzibar.

June 7th.—A Correspondent writes; "Through lending *this* month's 'Central Africa' I have got a new subscriber for it, so I write to ask you kindly to send me a dozen more copies." Others may help us in this way.

Another writes: "Can you further send me a supply of the 'Report of Anniversary Services and Meeting, 1882?" A *good supply. This is of remarkable interest and its circulation very important.*

PARCELS.—The only expense to our friends is the carriage as far as London. All other forwarding charges are borne by the Mission. Parcels should be addressed "Universities' Mission, Zanzibar."

June 12th.—Rev. Forbes Capel started for Zanzibar. £100 came for the Bishop Steere Memorial Fund.

WANTS.—Friends who may send any of these things asked for are invited to inform the Secretary (at 14, Delahay Street) of their gifts, and thus avoid duplicates being sent. (1) Odd vols. of "Illustrateds" or "Graphics," in strong binding—Mr. Madan. (2) A pug mill for Mbweni, to be used in brick-making—Mr. Bellingham. (3) A bell for Makokwani, weight under 40lbs. (4) Flower and plant seeds. (5) Brass chains, necklaces, coloured handkerchiefs—Mr. Woodward. (6) A folio Bible, for lectern in Slave Market Church—Mr. Jones Bateman. (7) A good filter and a clock for the Nursery—Miss Bashford.

Mr. JOHNSON, of Nyassa, asks for two European Clergy, Kaffir Catechist, Schoolmaster, Mariner and Cook. Anything in the way of innocent entertainment; magic lantern, galvanic battery, conjuring tricks, masks (especially of animals or pantomime dresses). I should be very anxious for a suitable chapel and furniture of divine worship, if (1), its use were first understood in a faint degree; or (2), if there were a sufficient number of our own workers to use the same.

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There is a Quarterly Review and Journal, entitled "Africa" (S. W. Partridge and Co., 9, Paternoster Row), well worthy the support and attention of all interested in our mission field. Price 6*d.* No. 2 *contains a perfect* map of our district. "The White Line (The Congo) across the Dark Continent," price 1*d.* (Spon, 16, Charing Cross), is worth buying. It shews how philanthrophy is working from the West Coast towards the heart of Central Africa.

Two leopards that had made sad havoc with the fowls have just been killed at *Magila*, but a lion that had killed a woman in the Umba valley and several head of cattle was still at large. Mr. Woodward reports well of the spiritual side of the work, especially of the class of those he was preparing for baptism at Whitsuntide.

Our Work in Ireland.

Our indefatigable Secretary, Mr. Moss, has thoroughly re-awakened interest in our work in Dublin, and we have much pleasure in giving the following list of Committees already formed. May God prosper their work.

BRANCH COMMITTEES, &c.

President.

HIS GRACE THE ARCHBISHOP OF DUBLIN.

Vice-Presidents.

THE BISHOP OF CORK. THE BISHOP OF DERRY.
Rev. Dr. SALMON.

Committee.

Very Rev. C. P. REICHEL, D.D., Dean of Clonmacnois.
Very Rev. DEAN OF CHAPEL ROYAL.
Ven. HENRY STEWART, D.D., Archdeacon of Dromore.
Ven. W. B. CHESTER, M.A., Archdeacon of Killaloe.
THE WARDEN OF S. COLUMBA, Rathfarnham.
Rev. Canon WYNNE, M.A., S. Matthias.
Rev. Canon SCOTT, M.A., Bray.
Rev. MAURICE NELLIGAN, D.D., Christ Church, Leeson Park.
Rt. Hon. H. E. CHATTERTON, Vice-Chancellor of Ireland.
Rt. Hon. THE RECORDER OF DUBLIN.
GEORGE F. FITZGERALD, Fellow of Trinity College, Dublin.

Ladies' Working Committee.

Miss ATKINSON, 41, Upper Mount Street.
Miss CHAPMAN, Monkstown.
Mrs. DAVIDSON-HOUSTON, 53, Park Avenue, Sandymount.
Miss H. GUINNESS, 23, Lower Leeson Street.
Miss L. DIGGES LA TOUCHE, Earlsfort Terrace.
Mrs. STONEY, 9, Leahy's Terrace, Sandymount.
Mrs. F. C. TRENCH, The Palace, S. Stephen's Green.

Honorary Secretaries.

Rev. F. C. TRENCH, M.A., The Palace, S. Stephen's Green.
Rev. ROBERT B. STONEY, B.D., S. Matthew's, Irishtown.

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				£	s.	d.
CANTERBURY DIOCESE—*continued.*						
Sevenoaks, St. John's	0	8	0			
" "	7	18	9			
" Girls' School Box	0	11	9			
				16	13	6
CARLISLE DIOCESE—						
Wren, Rev. T.				0	5	0
Midgeholme			0	0	12	0
CHESTER DIOCESE—						
Heyward, Miss (*box*)				0	9	0
Geldart, R. Esq.				0	10	6
Aldom, Rev. J. W. (*don.*)				0	2	6
A Friend near Chester (*Nyassa boat*)				10	0	0
Thornton Hough			0	3	8	1
CHICHESTER DIOCESE—						
Nuthurst			0	5	8	6
Appledram			0	1	0	3
Waltham			0	4	0	0
Haviland, Rev. G. E.				2	2	0
Rawson, Miss (*don.*)				0	10	0
Whitelegge, Rev. Canon (1882-3)				2	2	0
Brown, Mrs.				0	10	0
Hill, Mrs (*don.*)				1	1	0
Rogers, Misses				3	0	0
Grenside, Miss E. A.				3	3	0
ELY DIOCESE—						
Greene, Miss M. C.				0	5	0
Brown, Miss				0	5	0
Bedford, Mothers' Meeting Box ..				0	5	1
EXETER DIOCESE—						
Huntsham			0	3	16	0
Vining, Rev F. N.				0	10	0
Chittlehampton			0	2	3	0
GLOUCESTER & BRISTOL DIOCESE—						
Surrage, Miss (*Magila*)				1	0	0
James, Rev. J. per (*Nyassa*)—						
James, Rev. J.	1	0	0			
James, Mrs.	1	0	0			
James, J. C. H. Esq.	0	10	0			
Guy, Bryan, Mrs. ..	0	10	0			
Highfield Alms' Box	0	8	6			
Found, Clara	0	5	0			
				3	13	6
HEREFORD DIOCESE—						
Pryce, Mrs. (1882-3)				4	4	0
LINCOLN DIOCESE—						
Hodgkinson, Rev. Canon per—						
Gurnhill, Rev. J. ..	0	10	6			
" Miss ..	0	10	6			
" Mrs. ..	1	1	0			
Sandars, Mr.	1	0	0			
Duigan, Mrs.	0	5	0			
Burton, Mr. F. M. ..	0	10	6			
Less Expenses ..	0	1	0			
				3	16	6
LIVERPOOL DIOCESE—						
Anon..				2	2	0
Davidson, E. W. Esq. (*don.*) ..				5	0	0
Children's Sale of Work, half proceeds per Miss Rimmer ..				0	18	0
Glover, Isaac, Esq.				0	10	6
McPherson, Miss				0	10	0
" " (*Nyassa boat*)				0	5	0
Lady, A. "				5	0	0
Newton, James B. Esq "				5	0	0
Anon. to meet four other donations of £5 each "				20	0	0
Agnew, T. F. A. Esq.				1	1	0
LONDON DIOCESE—						
Woodward, Miss (*box*)				0	10	0
Greenhey, Miss E.				0	2	0
Gurney, Rev. Alfred				20	0	0
Curme, Miss, per				1	10	0
King's College Chapel	0	9	4	0		
Barry, Rev, Canon ..	1	1	0			
Johnson, G.Esq.M.D.	2	2	0			
Momerie, Rev. Prof.	1	1	0			
D'Orsay, Rev. A. J...	1	1	0			
				14	9	0
Cust, R. N. Esq.				2	2	0
Fry, Hon. Mr. Justice				5	0	0
Duff, Mrs. A. K.				2	3	0
Werninck, Master E. (*box*) ..				0	15	11
Masters & Son, Messrs. per ..				0	4	4
Tottenham, Holy Trinity (*boxes*)			0	6	6	9
" " (*boxes*)			0	3	14	10

				£	s.	d.
LONDON DIOCESE—*continued.*						
Books sold	2	1	3			
	2	0	10			
	0	19	6			
	2	7	9			
				7	9	4
OXFORD DIOCESE—						
The University				150	0	0
Michell, Rev. T. H.				2	2	0
" Miss				1	1	0
Coote, Mrs. C. J. (1882-3) ..				2	0	0
Daman, Rev. C				0	10	0
Dickson, Rev. W. R.				1	1	0
Woodlands, St. Mary's ..			0	9	7	7
PETERBORO' DIOCESE—						
Thornton, Miss M. S. (*Children's Fund, for Teacher*)				10	0	0
Boodle, Mrs. (*Nyassa*)				2	15	6
Cooper, Rev. L. L...				0	10	0
King, Rev. A. E.				1	0	0
RIPON DIOCESE—						
East Thorpe, Mirfield				1	5	0
ROCHESTER DIOCESE—						
Robinson, Miss				1	0	0
Wotherspoon, Mrs. (*don.*) ..				1	1	0
Ellerton, Rev. J.				0	10	0
Marsh. Miss (*box*)				1	6	6
Putney, St. John's ..			0	2	4	6
ST. ALBANS DIOCESE—						
Shirreff, Rev. R. St. J.				2	2	0
Myers, Mrs...				5	0	0
ST. ASAPH DIOCESE—						
Rhyl, Children's Hospital			0	4	15	6
ST. DAVID'S DIOCESE—						
Eglwys-oen-Duw			0	23	14	6
SALISBURY DIOCESE—						
Pace, Rev. H. H. per				0	19	4
Corfe Castle			0	9	7	2
Wells, Mrs.				1	0	0
Nelson, The Right Hon. the Earl				5	0	0
WINCHESTER DIOCESE—						
Bayly, Mrs...				0	12	6
Ockham			0	6	0	0
Boddington, Mrs.				2	0	0
Thresher, Rev. J. H.				1	1	0
WIGHT, ISLE OF—						
Hunter, M W. Esq.				1	1	0
WORCESTER DIOCESE—						
Cholmondeley, Rev. F. G. ..				1	1	0
Kidderminster, St. Mary's ..				4	10	11
Sheldon	0	9	6	1		
From Offertory Fund	5	0	0			
Jones-Bateman, Rev. B.	5	0	0			
" Miss, per Quarterly Collection	7	9	6			
School Children (*box*)	3	15	11			
Biddle, Miss "	0	5	0			
Catteli, Miss "	0	13	10			
				31	10	4
White Rev G. C.				1	1	0
Lowndes, Rev. E. S. per—						
Halls, Rev. G.	2	2	0			
Evans, J. H. Esq. ..	1	1	0			
Lowry, Mrs.	1	1	0			
Brickl-hampton, share of Offertory, 1882..	1	1	0			
				5	5	0
Ludlow, Working Men's Guild (*Magila*)				2	0	0
YORK DIOCESE—						
Strensall			0	1	5	0
SCOTLAND—						
Elliot, Sir Walter & Lady.. ..				1	0	0
Smith, J. Esq.				1	1	0
Findlay, Mrs. per—						
Ferguson, Mrs... ..	1	0	0			
" Misses ..	0	10	0			
Newlands Rev. J. ..	0	2	6			
Mackey, Dr.	0	2	6			
Findlay, Mr. G. ..	0	5	0			
Nichol, Miss H. ..	0	2	6			
Findlay, Mrs.	1	0	0			
Fleming, Mrs.	0	5	0			
M. G...	0	1	0			
				3	8	6
IRELAND—						
Balfour, B. R Esq. (1882-3) ..				4	0	0

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PRAYER UNION.—Hon. Sec. the Rev. W. L. B. Cator, Eakring, Rectory, Newark. Friends wishing to join will be welcomed. Copies of the prayers will be sent to any who may wish to have them, but who may not be prepared formally to join the Union.

SIXPENNY ASSOCIATION.—The Secretary, Miss Phillpotts, 3, Oxford and Cambridge Mansions, N.W., will be glad to hear from any ladies who may be able to join in the work of the Association. The fund provides medicines and comforts for the sick connected with the mission. Now that we have one Medical Missionary, and hope soon to have a second, a large increase in this fund is aimed at.

LADIES ASSOCIATION (C. A. M.) Treasurer, Miss E. Maples, 10, Cleveland Gardens, Hyde Park, W. Patterns of work and information as to the ways of helping may be had from,—

Miss M. S. Hodgson, South Bank, Altrincham.
Miss E. Leslie, Bourdon House, Davies Street, Berkeley Square, W.
Miss Fawkes, 94, Gloucester Street, Warwick Square, S.W.

Any quantity of Native Clothing is eagerly **BOUGHT** by the rescued Slaves at Mbweni. The proceeds would go to the Mission Work.

"African Garments, How to Make Them," is the title of a revised paper just prepared by our needle-work secretaries. Sometimes articles of less useful sizes and made after a faulty pattern are sent out.

A much greater number of garments is required than hitherto.

Some of our stations are loud in their requests for more.

CHURCH NEEDLEWORK.—There is a long list of wants for different Churches. Volunteers for this work will be cordially welcomed. Full particulars gladly sent on application to Miss Lowndes, Little Comberton, Pershore. Miss Lowndes will be grateful if donors through other sources will kindly let her know what they are sending out, so as to avoid duplicates being given.

PARCELS for the Mission or the Missionaries should be sent to Messrs. G. C. Scrutton & Co., St. Dunstan's House, Idol Lane, E.C., *and the carriage on them paid to London*; they will then be forwarded to Africa at the cost of the Mission, and will be acknowledged in "CENTRAL AFRICA" when we hear of their arrival at Zanzibar. The name and address of the sender and a list of contents should be enclosed in each parcel. The next shipping days are **July 2nd, 30th, Aug. 30th, Sept. 24th, Oct. 22nd, Nov. 19th, Dec. 17th.**

PARCELS RECEIVED IN ZANZIBAR.—The following have been received during May: Parcel from Hayward's Heath Working Party; Small oil stove; Scrap book and pictures from Mrs. Wallace, St. Luke's, Stepney; Parcel of clothes for Mr. Wallis from Miss Lake; Frocks, &c., from Lady Phillimore; Girls clothing and books from Mrs. Luard; Quilt, &c., from Mrs. Howell; Clothing from Mrs. Acland Troyte; Footballs from Mrs. Blair; Pictures from Mrs. Tripp. MAGILA—Kisibaos from Miss E. Leslie, Lady E. Clements, Mrs. Caffin's Work Party, St. Luke's, Kentish Town, Sister Louisa Margaret, and Miss Woodward; Toys (no name), printing press, St. Luke's Working Meeting. UMBA—Box for Children's Hospital from Miss J. Stopford, Illustrateds from Lady E. Clements; Stove from Mrs. Gregorie; Box of provisions (no name).

MAILS are despatched every fourth Friday from London for Zanzibar and from Zanzibar on the same days, viz., **July 20th, Aug. 17th, Sep. 14th, Oct. 12th, Nov. 9th, Dec. 7th.**

PHOTOGRAPHS.—Church in the Slave Market, Zanzibar, one exterior, two interior views; Bishop's House in the old Slave Market; Group of Kiungani Boys and some of the Missionaries; Group of Girls with Miss Thackeray; Miss Mills and some of her Boys; Zanzibar from the Sea; Kiungani House and Cemetery; Mbweni House or the released slave Shamba.

Price 1*s* each five for 4*s*. or ten for 7*s*. 6*d*. May be had of the Secretary.

As also **A PHOTOGRAPH OF BISHOP STEERE**, price 1*s*.

THE SMALL BLUE BOOKS (1859-73), bound in cloth, price 1*s*. 6*d*., by post 1*s*. 8*d*., and the **Occasional Papers** (1869-82), bound in cloth, 2*s*. 6*d*., by post 2*s*. 9*d*., may now be had of the Secretary, 14, Delahay Street, S.W.

"CENTRAL AFRICA" in quantities from the office of the Mission at 9*d*. a dozen.

All matters intended for insertion in this Magazine should be addressed to the **Rev. R. M. HEANLEY, The Rectory Wainfleet,** and reach him not later than the **8th of each month.** Extracts from Private Letters and notes on all matters touching **Central Africa** will be most acceptable.

MONEY FORWARDED TO AFRICA.—Personal friends wishing to remit money to any Member of the Mission Staff can do so by sending the sum to the Secretary.

The money will be sent by the first subsequent mail.

LETTERS. The Office of the Mission is now at **14, Delahay Street.** All communications from the Southern Province, concerning the Mission, should be addressed to the Secretary, **Rev. W. H. Penney, 14, Delahay Street, Westminster, S.W.**; whilst those from the Northern Province should be addressed to the Hon. Organizing Secretary, **Rev. John Miles Moss, Blundell Sands, Liverpool.**

REMITTANCES.—Money Letters should be addressed "The Rev. the Secretary of the Universities' Mission to Central Africa, 14, Delahay Street, S.W."

All Cheques and Post Orders should be crossed "Drummond & Co."

PRINTED BY T. BRETTELL AND CO. 51, RUPERT STREET, LONDON,—W.

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PRICE ONE PENNY

No. 8. AUGUST 1, 1883.

CENTRAL AFRICA

A MONTHLY RECORD OF

THE WORK

OF THE

Universities' Mission.

Servant of Servants

Bishop Steere Memorial Fund.

Donations may be paid to the Secretaries, at 14, Delahay Street, or to the Bishop Steere Memorial Fund, *at* Messrs. Drummond, *Charing Cross.*

All Cheques and Post Orders should be crossed Drummond & Co.

Amount required, £5,000.

Contributions paid or promised up to July 15th, 1883, £1,940 14s. 4d.

EIGHTH LIST OF CONTRIBUTIONS.

	£	s.	d.
Gloucester & Bristol Diocese—			
Lilley. Rev. E.	1	1	0
London Diocese—			
J. H. A.	0	2	0
M. T. per Hon. Mrs. Gerard Noel	5	0	0
Rochester Diocese—			
Newton, Miss J. M.	0	10	0
Rochester Diocese—*continued.*			
Gurney, Miss H.	1	0	0
Worcester Diocese—			
Park, P. L. Esq.	0	5	0
York Diocese—			
Wilson, Miss M. A. (*previously omitted*)	3	10	0

Miss J. C. Randolph, Dunnington Rectory, York, Treasurer of the CHILDREN'S FUND, acknowledges the following for June, 1883:—

	£	s.	d.
Battersea, S. Philip's Schools, per Mrs. Mortimer	2	2	6
Blundellsands, Pupils at Rutland House	3	10	0
Great Yarmouth, S. John's School	6	4	3
Goodlad, Miss L.	0	5	0
Ledbury, Chapel of Ease	6	0	0
Sibbertoft Branch G. F. S. ..	5	5	0

*** ALL OFFERS TO PROVIDE FOR CHILDREN SHOULD GO TO MISS J. C. RANDOLPH.

The Secretary acknowledges the following sums received for the Mission from June 15th to July 16th, 1883:—

	£	s.	d.
Canterbury Diocese—			
Barry, Mr. per Lady Kirk ..	1	1	0
Scott, Mrs. Thomas	5	0	0
Carlisle Diocese—			
Anon (St. Bees)	0	7	0
Chester Diocese—			
Crewe Christ Church Schools ..	0	16	0
Chambres, Mrs. H. C.	2	0	0
Chichester Diocese—			
Johnson, Mrs. W. T.	0	10	0
Lt.-Gen. Kaye, C.B. per. Miss Router	0	5	0
Durham Diocese—			
The University, subscriptions to Easter Term	3	18	6
Rennington and Rock	2	1	0
Sheppard, Miss Hilda (per Rev. H. B. Hyde)	2	10	0
Houghton le Spring, S. Michael's Sunday Schools	0	16	10
Ely Diocese—			
Bagnall, Mrs.	0	1	6
Exeter Diocese—			
Hampshire, Rev. W. R.	2	2	0
Georgeham 0	0	11	9
Pennell, Lt.-Col.	5	0	0
Waterfield, W. Esq.	5	0	0
Pennell, Misses	0	15	0
Waters, Mrs. (*don.*)	1	0	0
Cornish, Bowden, Admiral, per—			
Gibbons, Miss J. .. 2 0 0			
Coffinswell .. 0 0 13 5			
Wolborough—			
„ St. Leonard's 0 10 15 0			
„ St. Paul's 0 2 16 0			
„ Church.. 0 6 4 0			
	22	8	5
Gloucester & Bristol Diocese—			
Lilley, Rev. E.	2	2	0
Lichfield Diocese—			
Little Drayton 0	1	9	1
Lincoln Diocese—			
Prayer Union Balance, 1882 ..	20	0	5
Burgh le Marsh (parochial contribution)	13	0	0
Liverpool Diocese—			
Maples, A. Esq. Nyassa Boat	5	0	0
Langton, Chas. Esq. J.P. do.	5	0	0
"R," per C. L. .. do.	5	0	0
James, Rev. John (per Rev. J. M. Moss) do.	1	0	0
James, Mrs. .. do.	0	5	0
Ashton, Miss Lucy	5	0	0
Maples, A. Esq.	1	1	0
Ragg, A. Esq.	1	1	0
Princes Park, St. Paul's .. 0	10	12	9
Seaforth, St. Thomas' .. 0	7	17	8
Anon (to meet 3 other donations of £5 each)	15	0	0
London Diocese—			
Box, 14, Delahay Street	0	14	9
Willis' Rooms Collection.. ..	13	16	7
Wells Street, St. Andrew 0	13	5	6
Albany Street, Christ Church 0	6	11	9
North Audley Street, St. Mark's Temperance Society .. L	1	11	8
Holborn, St. John's .. 0	2	9	8
Bunhill Row, St. Paul's Missionary Association	4	1	8
Earls Court, St. Matthias, per Offertory	1	0	0
Eaton Square, St. Peter's Mission Guild	14	0	0
Sixpenny Association (*for details see below*)	88	14	3
Smith, Miss L.	1	1	0
J. S. W., per Miss S. Phillpotts, for Stone Buildings	1	1	0

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CENTRAL AFRICA.

The Twenty-second Anniversary of the Mission.

IN deference to the expressed wish of many of our friends, the celebration of our Anniversary was this year extended to two days. Noted as they are for energy and zeal, they had found the two Services and the Meeting too much for one day, and the strain was especially great upon those who should happen to be at home needing rest, and yet anxious to tell us of the work in Africa. The Meeting was therefore held on Monday, June 18th, whilst the Services followed on Tuesday, 19th.

THE ANNUAL MEETING was held at 8 P.M. in Willis's Rooms, the Bishop of London in the chair. There was a good attendance, and amongst those on the platform were the Bishop of Carlisle, the Archdeacon of Lindisfarne, Archdeacon Farler, Sir Bartle Frere, Captain T. B. Sulivan, R.N.; Commander Young, whose book on *The Lake Nyassa* created so widespread an interest a few years back; the Revs. J. W. Festing, R. M. Heanley, E. S. Lowndes, W. H. Penney, and W. T. T. Webber; Drs. Brunel and W. F. Phillimore; Messrs. R. N. Cust, C. B. Phillimore, and T. Parry Woodcock.

The BISHOP OF LONDON said he could not help contrasting the present meeting with last year's, which, many would remember, was the leave-taking of Bishop Steere before he returned to Zanzibar. The room, it would be remembered, was crowded to its utmost limits, and after the meeting was over there was a crowd of friends round Bishop Steere, all eager to have a last shake of the hand with one whom they so respected and loved. He went away apparently in restored health; but it seemed that the time he allowed himself for rest and change in England was too short, and he had not long been

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back in his diocese before he was called to his rest and to his reward. He became acquainted with Bishop Steere, who was no ordinary man, as far back as the year 1858, when he ordained him priest to the curacy of a small Lincolnshire parish, which he soon afterwards resigned for a small incumbency. Before his ordination, he had graduated at the London University with distinguished success, taking rank with many of those who afterwards rose to great eminence, such as the late Master of the Rolls. It was in Lincolnshire that he began or renewed his acquaintance with Bishop Tozer, who was also in that diocese; and when the late Bishop of Capetown selected Bishop Tozer for the Bishopric of Zanzibar, Dr. Steere's admiration and affection for him were so great that he soon followed him; and that was the beginning of his connexion with the country for which he had done so much. The state of the mission from the time Bishop Steere became its Bishop had been one of almost unceasing progress. He had left it in the possession of a written language, with its grammar and its dictionary, and with the whole of the New Testament, part of the Old, and the whole of the Prayer Book translated into the native language. The first great step, therefore, had been taken for the evangelisation of the land. There was a church in which Christian worship was exhibited in a way to attract and help, and in which the Gospel was duly preached and the Sacraments duly administered, so that it became the model and centre of the growing diocese; there were schools and settlements for the freed slaves; and the most amicable relations existed between the mission and the Government of Zanzibar. There were the beginnings of a native ministry; and the mission had been pushed into the continent, and the plan traced out of taking the Gospel up to the Great Lakes. All this had been done during the episcopate of their lost and lamented friend; and no one could say that he had not done a great work, or that God had not blessed his labours. Though one ready and willing to take up the great work had not yet been found, yet it was felt whoever should be appointed to that high office would enter upon it with materials ready to hand, and with plans already laid down, and to a great extent carried out. The mission only needed to be carried on with with wisdom and perseverance. Might God raise up many more like unto Bishop Steere. (Hear, hear.)

The Bishop of Carlisle, in moving the election of the officers, said that the mission had not only lost its head, but it had also lost one who was its junior member, a young man of singular promise, and one in whom he had taken a great interest, having ordained him deacon. One who knew Mr. Wilson well said to the speaker some time ago that in his experience he had only known three or four men who, in his

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opinion, had the power of conversion, and Mr. Wilson was one of these. He not only influenced the natives for good, but raised in their minds an earnest and sincere ambition to be Christians themselves. If one had a fault to find with the Bishops connected with this mission it was that they did not know how to take care of themselves. Bishop Mackenzie lost his life from this cause, and he feared that Bishop Steere had erred somewhat in the same way. He remembered asking him the last time he was in England how long he was going to stay, and he said that he had already taken his passage back to Zanzibar. He could not but admire the spirit and zeal of the man, but could not help feeling at the same time, that which in the result had only proved too true, namely, that he was in too much of a hurry to return to his work, and that, if he had had only a little more care for himself, it might have been better for the mission. However, they had boldly and bravely to look forward to the future; and he trusted that some one would be found to come forward and endeavour to take up in the same spirit the work which Bishop Steere had so nobly carried out. (Hear, hear.)

Rev. F. Slater, of St. Giles's, Cambridge, briefly seconded the motion.

Archdeacon Farler, whose privilege it had been to work with Bishop Steere from the beginning to the end of his episcopate, contrasted the state of the mission when he arrived in Zanzibar in 1875—when, he said, that owing to Bishop Tozer's long illness and the weakness of the staff, the mission was in a temporary state of collapse—with what it was now, with its work on the island of Zanzibar, including the Mission Farm of Mbweni, with its settlement of adults, girls' school, and infants' school; with its boys' school and its various workshops and printing office; with its noble church in the old Slave Market, with its infants' school, school for children of townspeople, dispensary, and nursery for infants; and at this present moment there were eight or ten mission stations on the mainland, in most of which there were converts. Speaking of the future he said he was looking forward to making some arrangements by which they would be enabled to do much better work in Zanzibar by the aid of missionaries from India. Next, the freed slaves were a very great responsibility and cost to the mission, and his idea was that a tract of uninhabited country should be obtained on the mainland within reach of a responsible government, where in time a kind of "Liberia" should grow up, where the freed slaves should be at no cost whatever to the mission, and where the missionaries could be simply missionaries and nothing else. He appealed to Englishmen to take a much greater interest in the slave

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question than they did; for until slavery was done away with they could never convert Africa to civilisation and Christianity.

The Rev. HORACE WALLER, one of the earliest members of the mission, spoke next, and deprecated the idea of bringing Indian missionaries to Zanzibar, as he was sure they would be of no use there; and he urged that, considering the mission was set on foot for the benefit of the natives around Lake Nyassa, that less should be spent on Zanzibar, and more should be done for the mainland.*

* It must, however, be remembered that without Zanzibar the Mainland Stations could not be maintained efficiently.

Dr. WALTER PHILLIMORE moved a vote of thanks to the local secretaries and honorary workers, who had done so much to raise the funds necessary for carrying on the mission, saying that, apart from its Christian claims, this mission had claims upon all Englishmen, as tending to put down the accursed slave traffic.

The Rev. THORNHILL WEBBER having seconded the resolution, it was unanimously carried, and the meeting then separated.

The Anniversary Services.

THESE commenced on Tuesday, June 19th, with an Early Celebration in the North Chapel of St. Paul's Cathedral, at 8 A.M., Canon Gregory being Celebrant; and several of us breakfasted together afterwards at the excellent Restaurant of the Sisters of the Church, No. 6, Paternoster Row, who kindly opened their doors to us before the usual hour, and provided fully for our wants at a marvellously low charge.

At eleven o'clock a large congregation assembled at St. Andrew's, Wells Street, by the kindness of the Vicar, for a full Choral Celebration, with a sermon by Archdeacon Farler, of which we give the following report:—

ROMANS viii. 28.—"*All Things work together for Good to them that love God.*"

OUR record for the past year is not one of uninterrupted prosperity. We have to mourn the loss of our best, and well-beloved workers; above all, our Bishop who last year thrilled you with his earnest words, has been taken from us.

Well might we be discouraged, and ask why God has seen fit to bring these great calamities upon our Mission.

I think we shall find the answer in our text, that with God all

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things work together for good to them that love God; and also in remembering that everything Christ-like must have a history like Christ. No great work like ours was ever carried on in this world without great alternations of light and shade.

We see our dear Lord, a babe; His cot a lowly manger. We see His Church on the day of Pentecost contained in the upper room. But its end—"The whole earth shall be filled with the glory of the Lord." For hath not Christ become exceeding glorious—He hath ascended up on high, and He sitteth on the right hand of God.

Our Mission is but an epitome of the whole Church. Some here may remember the five frightened children standing before Bishop Tozer in the upper room of the one house in Zanzibar which was then "the Mission," without a common language, without any means of intercommunion, but the love flowing from warm Christian hearts. Here was the germ (the upper room) from which the Redeemed Family of Christ in Central Africa was to spring.

But as it behoved Christ to suffer and to enter into His glory—so we, if we are to be like Christ must be prepared to suffer, and to pass through many trials, before we can hope to see the glory of our Lord, and His kingdom established in the hearts of our people. Our Mission like Christ hath Christ's heart and Christ's aim, and must suffer like Christ. Our Lord saw the world given up to vanity, sunk in ignorance and sin—men glutted themselves with barbarous wars, they feasted on scenes of blood, the great ones of the earth made show and festival of brutal murder. Human misery sent up its wail in the darkness, but no voice of hope responded. Misery and despair ruled the world, suffering called forth no pity. The slave hugged his chains and waited for death. There was "none that doeth good no not one."

As the whole world was before Christ, so is Central Africa now. As Christ went forth to preach His gospel to a wondering world, and to bring life and immortality to light through that gospel, giving His life a ransom for many—so we His servants go forth to Central Africa to preach God to the heathen, to tell of a Saviour to this sin, to sing of the Prince of peace to this barbarism, to bring to this dark land and its suffering, sinking, dying humanity, Jesus Christ, the Light of lights, the Redeemer of His people. But as when He the Creator came into the world that He had made, the world knew Him not, and when He came unto His own, His own received Him not; so we His servants, when first we bear His message to the heathen, are met with suspicion and distrust. They cannot understand why we should come from a distant land merely for their good, and it is only by

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shewing forth in ourselves and in our lives Jesus Christ and Him crucified, that we can hope to win them. Neither danger nor death must deter us.

Disappointment and hopes deferred must only nerve us to fresh effort, insult and ingratitude make us the more determined to shew forth in our own lives the life of our crucified Lord.

What Faith, Hope, and Love must have filled the hearts of those twelve poor Jews when they set forth from that upper room to attempt the conversion of the great Roman Empire, and of the world—and we need the same Faith, Hope and Love if we are to convert the millions of Central Africa. We must be prepared not only for lives of toil and suffering, but even for sickness, danger, and death. For as Christ was called to suffer, so we must be ready to suffer with Him; and in all our sufferings to remember the words of St. Paul in the Epistle for this morning, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

This is our seed time, the time of toil and labour, and through much tribulation (through tears, sorrow and death) we must enter into the kingdom of God. Even now we see signs of the future harvest, the many conversions, the earnest worshippers, the marks of the Holy Spirit in the souls of some of our converts, all help to cheer us on our way, giving us a glimpse of what the full harvest will be when it comes.

During the past year we have been called to sip of that cup, from which the Lord drank to the full. Our freed-slave settlement broken up, and our Christian converts and their children, slain or in captivity. Our Bishop dead. The Church at Umba left to mourn the loss of its bright young deacon Herbert Wilson. The prayerful priest Janson, dying just when he had reached his goal, the shores of that great Nyassa Lake, towards which from the first our longing eyes have been turned. Once again the seed of the Church has been sown in the blood of the Saints.

But if we look back and see how God has ever dealt with His Church we shall I think take comfort, knowing that all things work together for good to them that love God.

For three hundred years after the day of Pentecost a fierce battle raged between the whole force of the civilized world and the infant Church of Christ—where are now the cruel pastimes of heathen Rome and the ampitheatre where the martyr's agony made sport for his tormentors? In ruins, a witness of the triumph of Christ, with the cross in its midst.

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Shall the resistance of barbarous Africa to the Cross, be greater than that of civilized Rome? The martyrs who suffered for Christ in its midst, are now the pride and glory of the Church, her very title deeds. Do not we know that these things have worked together for good to them that love God.

Then came the irruption of the barbarians from the north, destroying the Roman Empire, and menacing Christianity and civilization; but out of the ruins of the old civilization rose young and vigorous nations, who being conquered by Christ, have gone forth into new lands, carrying the cross with them, and bringing many nations under the sway of the Gospel. Hath He not made these things work together for good?

Again in the East, when luxury and vice had crept in, and when the life of the Church was decaying under rancorous disputations about words and phrases, when heresies and schisms abounded, God sent as a scourge the Moslem Infidel, sweeping through the length and breadth of the land, and destroying all that was called by the name of Christ. For a time Islam seemed triumphant, but now that the Christians have returned to the first principles of the Gospel, the crescent pales before the Cross, and the children of Christ once more lift up their heads. Have not these things worked together for good?

These are God's rough medicines wherewith He purges and purifies the diseases of the world, the great hammer wherewith He breaks in pieces the gates of brass and makes a way for the Gospel.

When we think of the vice, the degradation, and the superstition of Central Africa, we are apt to despair, knowing as we do our own weakness, but we remember that our Lord has promised to be with us, and that to Him is given all power both in heaven and in earth. We have faith that God will accomplish His plan for the redemption of our race, and that the heathenism of Africa must follow God's natural law, and disappear even as the heathen systems of old have disappeared and made way for the cross.

Where are now the gods of the old world, the Triad of Egypt, the gods of Assyria and Babylon? Their very names are forgotten. Where now the fairer idolatries of Greece and Rome?

Is it not the shame of the idolaters of to-day that they worship gods which their fathers knew not. How new are the heathen systems of India, compared with their giant mountains, the firstborn of nature, compared with the hoary systems that have long passed away in the clouds of forgetfulness.

But our God is the same from everlasting "and of His kingdom

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there shall be no end." "Jesus Christ the same yesterday, to-day and for ever."

Not only have the religious systems decayed, but the old systems of philosophy which ruled the thoughts of civilized men. Thought is a lasting thing—but even these have passed away before the Advent of the kingdom of Christ. If then these mighty systems have not stood before the soldiers of the cross, think you the imperfect and feeble religious conceptions of debased African tribes can resist the advance of the Redeemer's kingdom? No, for while *we* cannot hope to see our ideal realized, yet we know that the earth, even Central Africa, "shall be filled with the knowledge of the glory of the Lord."

In the midst of all our sadness these thoughts will swiftly bring us comfort, and perhaps enable us to discern some of the ways in which God will make these troubles work together for good to them that love Him.

We have all heard of Masasi, a flourishing freed-slave settlement, where the slaves after some care and teaching at Mbweni were sent as to a city of refuge near their old homes. The land was brought under cultivation, houses were built—the settlers became wealthy in corn and all manner of store. Everything seemed prosperous, a most able and earnest missionary was bringing the people into the fold of the Church. We congratulated ourselves upon the great success that had attended our experiment. New and similar stations were projected, so that from the sea coast to Lake Nyassa we might have a chain of freed-slave settlements. All seemed well, no one dreamt of a reverse, no one thought of hostile raiding tribes. But there lurked in the hearts of some of us, and especially the missionaries there, a fear that all was not quite as bright as it seemed. Many of the freed-slaves are outcasts and criminals from their tribes, and consequently not the best material for a missionary to work upon. As they grew in wealth and ease, they were found slow of heart to believe, so that much of the time and energies of the missionaries was taken up in trying to make Christians of their own colonists, instead of being able to fully devote themselves to the native population outside the Mission station; and again an evil spirit of jealousy had arisen between the freed slaves and the native born inhabitants, which hindered the way of the Gospel. Social problems in the government of the settlement, also troubled the missionaries which they had to solve to the best of their abilities. When the freed-slaves fled to Zanzibar after the raid, it was found that the natives of the land came forward more freely to listen to the teaching of the missionaries than they had done before.

This great disaster then has accomplished two things, it has opened

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a way for a fuller preaching of the Gospel to the tribes around Masasi, and it has shewn us the dangers to which these settlements are exposed, before we created more stations.

But we do not intend to abandon this country, for we have clear evidence from the far interior what a witness and more, Masasi has been against the slave trade and the wickedness of the land, and we still hope that at no distant date we may see our chain of settlements to Nyassa. So that even here we may perhaps see how God will make these things work together for good.

Again when Johnson that single hearted missionary was driven out of Mwembe by king Mataka at the instigation of the slave dealers, it merely hastened the day when our mission should once more reach the Lake, and plant the cross upon its shores, never we may hope again to retreat; and the death of the holy prayerful priest there his companion, shall it be in vain? No, the death of dear Janson, and his solitary grave with the cross above it, will ever appeal to our hearts, just as the grave of Mackenzie on the Shiré does, and arouse a holier and more earnest enthusiasm in the generations yet to come, than he could have done by his life. How well do I remember two years ago as I bade Janson farewell at Lindi, seeing him land from the boat and making his solitary way along the shore towards the wilderness. As he turned and waved a last farewell, my heart went out to him, a dim foreboding told me that it was the last time we should meet on earth, and I thought what earthly monarch can command such devotion as that holy, brave knight of the cross is now showing: this was not the sudden rush of a forlorn hope, but the steadfast determination of an earnest man. Let us try and look with the eye of faith through the vista of futurity, and see a noble Church standing over the saint's grave, and native African priests telling their people how this man loved Africa, "and greater love hath no man than this, that a man lay down his life for his friends." Shall not these things work together for good?

And now how shall I speak of the widowed Church of Umba, and my own heartfelt loss in the death of my dear friend and colleague, Herbert Wilson, that bright young deacon who by his loving winning ways was drawing the hearts of the heathen around him from their dead works to serve the living God. That wonderful influence by which he won the old chief Semkali was an evidence of that converting power vouchsafed to so few.. Day by day he would follow the old man to his fields speaking to him of the love of God, again and again he was rebuffed, but he was never discouraged in his determination to convert him, and at last the old chief was won by his perseverance.

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He himself speaking to me of Herbert Wilson said "I love him as my own son, and his God shall be my God."

His loss to Umba is immeasurable, and although we cannot say we see the design of God, yet we know that all things work together for good. Already two men have offered to fill his place, and the funds have been given by his old friends for a memorial Church at Umba. Designs have also been made for new and more permanent buildings in stone. So we may hope that he by his death has helped to consolidate his work.

I now come to the great loss not only of our Mission, but of the whole Church in Africa, and of missions throughout the world. At our last Anniversary meeting you heard the eloquent words of our late Bishop. I am standing where he then stood, and with a reverent hand I would touch upon his work.

In the history of the Church, as well as of the world, there have always been men who stood out as leaders of their fellow men. Among missionaries Bishop Steere will ever be remembered as a great leader. Richly endowed with many gifts, but specially with literary power and artistic taste, he consecrated these gifts to his Master's service.

In his great work, the translating the Holy Scriptures into Swahili, and the Prayer Book, he has raised up a lasting memorial to the glory of God which will bring countless blessings to generations yet unborn of all the races of Central Africa, for with the Gospel comes the light, and in the folds of the Gospel lie all God's blessings to men, both spiritual and temporal. Think, my brethren, what a great thing it is to have given the Bible in a new tongue to so many who had never heard its message of salvation. Is it not a thing alone worth living for? His great Catholicity of spirit made him the friend and counsellor of many who did not belong to our own Mission; men widely differing from him in religious thought were attracted to him by his wide sympathy and ready help, and his deep earnestness won the love of those who lived in the closest communion with him. We can well say of him that "he being dead yet speaketh." We cannot yet see through the darkness, but we know that this too will work together for good. All must be well. Especially is it well for him. Of this truth he in his life was perfectly assured. To the bright inheritance beyond the grave he ever looked. Do you remember his words last year to you, speaking of those who had gone before, he said: "So it is not enough only to live, but one must die also. And this, too, we have seen. We have seen those who have gladly laid down their lives for this great cause. And they have not laid them down in vain, for out of that very self-sacrifice has grown a stronger spring on high of the

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waters of salvation for those who looked for it. For the martyr's life is not lost, nor is the life sacrificed for love of the brethren in the Master's cause a life that is lost. It is the opening of glory; it is the very entering within the veil along with our Lord Himself; it is following Him not in life only, but following Him through life into Paradise, through life into eternity. If we could see indeed what is blessed, the most blessed of all things is not only the life, but the death in this great service." He has obtained his desire, he has died in his Master's service, and now he and those others who have gone before, can still help us by their prayers, and from their place in Paradise pour forth their intercessions for us to God. As Bishop Steere once answered some one who spoke of the Cathedral in Zanzibar, "not here but there," pointing to the Mainland, "must be our Cathedral," so I would tell you how the heathen there are crying out to you from that great dark land "Come over and help us." God also calls you. Your brethren in Paradise call you. From the banks of the River Shiré to the shores of Nyassa, in the palm groves of Umba, and from the great Church in Zanzibar, saints are beckoning to you, saying "Share our labour, our love, and our bliss." Do you, my fellow clergy, inquire "Lord, what wilt Thou have me to do?" Obey the promptings of the Holy Spirit, and you shall do great things for God.

The Mission Prayer Union.

A meeting of the Prayer Union was held at 14, Delahay Street, on Tuesday afternoon, June 19th.

It was strongly urged that some means should be adopted to bring the many associations of those who constantly remember the Mission in Prayer, into closer contact with the Union and each other, and a Sub-Committee was appointed to carry this desirable project into effect, and to revise the present Prayer Manual. Archdeacon Farler spoke of the blessing and strength that the Union gave to those who were engaged in Missionary work, and who but for the knowledge of the many earnest intercessions at home, would often be faint and weary in well-doing.

Some of us intend making August 23rd, the day before S. Bartholomew's day, a time for special intercession for the Mission.

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Child Life in the Mission.

PART II.

THE GIRLS.

THE Girls all go to Church, as I told you last month, at 6.30 every morning; then at 7 they have breakfast, the five Europeans sitting at the high table at one end of the room and the girls at two long tables. After breakfast off they go to their work, some to make the beds and sweep the rooms, some to get the School-room ready, and others to the kitchen, while the little ones run about the garden. At nine o'clock the bell rings and they all go in to School till half-past ten, when they get a run in the garden for a few minutes, when School goes on again till 12.30. Then comes dinner after which they all go to bathe unless the tide is out when they will have done so in the early morning. School again at 2 till 4.30, and then play till supper time at 6.30, soon after which they all go to bed.

Saturdays and Saints' days are holidays, and very often on the latter Miss Thackeray will take them all for a picnic to some distant place where they will have great fun cooking their own food and playing among the trees or on the shore. But if there is no picnic in store they have plenty of scope for amusement; to-day you may see them in all parts of the garden intent on pleasure, here are some sitting on the ground eating long pieces of sugar cane, others are dancing in rings, some are cooking, you may see the smoke coming up from many little fires made of dry sticks and leaves on the top of which will be a little cooking pot filled with some delicacy, shell fish or vegetables! And on all parts of the shore and among the rocks paddling far out into the shallow water are earnest little fisher women seeking for fish or crabs, or shells, Miss Thackeray has taught them to know the difference between good and bad shells, and when they pick up nice ones they carry them to her or Mr. Hodgson to send to England, perhaps some of you have had some of them. Then when the tide comes up wave after wave with its soft murmuring among the little coral reefs, their great delight is bathing—such a screaming and laughing as they tumble about in the water and teach each other to swim. Sometimes they will bathe three or four times a day, and many of them can swim quite a long distance.

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Need of Funds.

OUR income shews clear signs of falling off and we give our friends a word of appeal at once. The home circumstances of the Mission oblige us to trust more largely than ever to the kind and busy help of individuals.

Collecting cards and boxes will be supplied to any who will promise to make an attempt to secure us new friends.

Clergy are asked to remember the Mission by Grants from Offertory Funds.

We are, owing to our large figures, considered to be rich and in no need of money, and to correct this mistake we give below the cost of the several branches of the work in 1882.

These figures shew our constant yearly need to amount to £11,100 for the every-day work of the Mission.

Now to meet this—if we keep up our income to last year's standard—we have only

	£
General Fund . . .	7,500
Children's Fund . . .	1,500
	£9,000

The rest has to come from the precarious item "Special Funds," which this year so far has only yielded £370.

Last year in order to make both ends meet we had to sell out £1000 of Exchequer Bills.

We would ask our particular friends to make our real condition largely known.

COST OF THE MISSION IN 1882.	£
MASASI AND NYASSA. *Four Priests, two Readers.* .	2,113
MAGILA AND BOONDEI COUNTRY. *Archdeacon, Four Deacons, Four Readers, Medical Missionary. Home for Boys* (50) *Adults* (90).	2,098
ZANZIBAR. *Head quarters and Town Mission. Bishop, one Deacon, one Reader, four Ladies, Infants* (42)	1,128
KIUNGANI. *Home for Boys* (70) *Printing Office, &c. One Priest, one Reader, three Laymen.* . .	1,902
MBWENI. *Home for Girls* (70) *and Adults* (320) *Archdeacon,* 3 *Readers,* 3 *Ladies* . . .	2,306
	£9,547
Invalided Clergy and cost of Home Organisation. .	1,550
	£11,097

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Home Jottings.

NEW PHOTOGRAPHS (from negatives just received from Zanzibar) may now be had—Group at Mbweni, with Archdeacon Hodgson, Miss Bartlett and Miss Thackeray; Traction Engine, with African Driver and Stoker; Nursery Group, with Miss Bashford in Old Slave Market.

July 1st.—Archdeacon HODGSON arrived. He was much improved in health, owing to the pleasant voyage. He says the Red Sea was even enjoyable.

July 2nd.—Letters received (by an extra mail) from Rev. H. W. Woodward, Magila; Revs. J. B. Jones-Bateman, W. D. Lowndes, and Mr. H. B. Bradley. The two last are on their way home, and are expected July 28th. They bring with them one of the Magila boys, Henry Nasibu, for education in England.

THE August number of the Anti-Slavery Reporter will contain much of interest for our friends, notably a report of an Anti-Slavery Meeting at Dr. Ingleby's of Valentines, Ilford.

WE must apologize for the absurd title of our last month's picture. It was really a view of Lake Tanganyika to which reference was made under the heading "What others are doing" in connection with the L. M. S. steel lifeboat lately launched upon its waters.

WE are delighted to learn that the zealous workers of the "Church Extension Association" have taken steps to supply a long felt need. This is no less than the establishment of a temporary Home for Missionaries in London. Nothing can be drearier, alas! that it should be so, than the home (?) coming of many a tired and possibly fever stricken Missionary labourer. He finds himself too often more "Alone in London," than he was in the wilds or the jungle. His own old home circle has broken up in his absence, and he is fain to content himself with some cheap London lodging, which is anything but a haven of rest. The Church Extension Association possesses an organization peculiarly fitted to carry out such a scheme efficiently and at a moderate cost, and we heartily commend it to the notice of our friends, who may perhaps never have thought of this particular need

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before. Donations may be sent to Miss Helen Wetherell, 27, Kilburn Park Road, London.

In the Report of the Paddington Church Missionary Association which collected for the Church Missionary Society £2140 in 1882, or one hundreth of its total income, we are pleased to find the following paragraph:—

"The Committee cannot close their report without alluding to the losses which the cause of Missions have sustained through death during the past year. The removal of Bishop Steere from the Universities Central African Mission, the field of which adjoined that of the Nyanza and East African Missions of the Church Missionary Society, is to be deplored, mainly, of course, in respect of the loss which it has inflicted on his own Mission, but also on account of the assistance which he always willingly rendered to the Missionaries of our Society."

July 10th.—The Revs. F. J. Williams and H. C. Goodyear sailed for Zanzibar by the "Rewa." Sir John Kirk also returned to his post at Zanzibar by the same vessel.

July 12th.—Three Vice Consuls are to be stationed at as many places on the coast of the mainland—Lamoo, Mombas, and Kilwa, are likely to be the points selected.

July 12th.—A promise of £50 came to-day towards the steam launch that Archdeacon Farler wants for his Mission work. The boat must be of the very best teak, so we are advised by those who know the nature of the work she has to do.

July 13th.—Through the Secretary of the London City Mission we get news of a former scholar of our Mission, Harry Tehani, a sailor, whom Mr. Salter the L. C. Missionary speaks of as a decided Christian. This man with some twenty or thirty others came one Sunday in the beginning of July to the L. C. M. Bible Class, was grieved when he heard of the death of Bishop Steere and said he "owed everything to the Bishop." He had been brought up in the Bishop's School and could talk English. He left London again a day or two after and has sailed for India.

The Cholera in Egypt has delayed our July mail from Zanzibar which would otherwise have arrived before our going to press.

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Reader, a girl from Miss Thackeray's own native parish, and then her pupil from the country of her adoption.

WANTED, AT ONCE, FOR ZANZIBAR, a PRINTER, single, not less than twenty-five years old, in good health, willing to serve God by teaching his trade to Africans.

CHILDREN'S HOSPITAL, ZANZIBAR.—Miss DEACON, 8, Orsett Terrace, Hyde Park, will receive contributions from one shilling and upwards.

"CENTRAL AFRICA."—Friends can help us by asking local booksellers to order a few copies, to be left for sale on the counter, with a promise that unsold copies shall be paid for. This method is worked by some of our friends with success.

All matter intended for insertion in CENTRAL AFRICA should be sent to the REV. R. M. HEANLEY, THE RECTORY, WAINFLEET, and reach him not later than the 8th of each month. Extracts of general interest from private letters will be most acceptable.

ADDRESSES OF MEMBERS OF THE MISSION NOW IN ENGLAND.

Miss Thackeray, Roughton Hall, Horncastle.

Archdeacon Farler, Pampisford Vicarage, Cambridge.

Rev. F. R. Hodgson, S. Mary Arches, Exeter.

Herbert Geldart, Esq., 59, North Street, Shrewsbury.

W. Bellingham, Esq., St. Boniface, Warminster.

Rev. A. C. Goldfinch, Hawk's Lane, Canterbury.

Rev. W. D. Lowndes, Little Comberton, Pershore.

H. B. Bradley, Esq., East Drayton Vicarage, Lincoln.

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	£	s.	d.
LINCOLN DIOCESE—			
Martin, Rev. H. A. per—			
Hole, Rev. Canon (1881-2) 1 1 0			
„ .. 1883 0 10 6			
Cruft, Rev. W. J. 1882-3 .. .. .. 0 16 0			
Martin, Rev. H. A. 2 0 0			
	4	1	6
LIVERPOOL DIOCESE—			
Everton, S. Saviour's (*boxes*) ..	0	15	6
Blundell Sands 0	37	6	2
„ 0	1	7	11
„ .. .. M	6	19	2
Martin, James, Esq. (*sub.*) ..	1	1	0
Bernard, A. G. F. Esq. M.D. (*box*)	0	7	8
Harnden, John, Esq. (*sub.*) ..	1	1	0
Brook, W. H. Esq. (*sub.*) ..	1	1	0
A Friend (per Rev. C. de B. W.) (*Nyassa boat "Liverpool"*) ..	2	0	0
LONDON DIOCESE—			
Grasemann, Mrs.	1	1	0
A Lady, per Miss Smith	1	10	0
Hussey, A. Esq.	0	5	0
Davidson, Mrs.	1	1	0
C. C. L.	2	0	0
Hall, Miss Browning	1	1	0
Willington, Rev. H. E.	1	1	0
Smart, Miss	5	0	0
Westmacott, Miss, per	0	4	10
Gurr, Miss S. (*Nyassa boat*) ..	1	0	0
Deacon, Miss, per (*Children's Hospital, Zanzibar*):—			
Black, Mrs. 2 0 0			
Ingram, Miss 0 10 0			
Lindsey, Miss 0 10 0			
Mackintosh, A. Esq. 0 10 0			
„ Miss .. 0 5 0			
Sale of Mats 3 7 6			
	7	2	6
Tottenham, Holy Trinity (*box*) ..	0	12	9
Books sold	2	16	9
„ „	1	10	8
MANCHESTER DIOCESE—			
Manchester, Rt. Rev. the Lord Bishop of..	3	3	0
Birley, Rev. Canon ..	5	0	0
Grafton, Mr. J. H. ..	5	5	0
Parsons, Mr. J. G. C...	0	10	6
Rawstorne, Rev. R. A.	1	1	0
Rawdon, Rev. J. H. (1882-3)	1	1	0
Rothwell, Mrs.	1	1	0
Smith, The Misses ..	2	2	0
Twist, Rev. J. J.	1	1	0
Manchester Cathedral 0	12	0	7
Openshaw, S. Barnabas	3	3	3
„ „ Sun. Sch.	1	0	0
Swinton Children's Mission Army..	12	17	6
	54	5	10
Expenses	0	6	0
	53	19	10

	£	s.	d.
OXFORD DIOCESE—			
Phillimore, C. B. Esq.	3	3	0
Trevelyan, Mrs. W. P.	2	0	0
Oxford, Rt. Rev. Lord Bishop of (*ann. sub.*)	3	0	0
Aylesbury	45	6	11
Cuddesdon (*Umba Memorial Church*)	150	6	3
ROCHESTER DIOCESE—			
Edmeades, Rev. W. H.	5	0	0
Surbiton, S. Mark's Missionary Guild	5	5	0
ST. ALBANS DIOCESE—			
Wilshere, Miss, per	5	0	0
Randolph, Miss (collected) ..	30	14	0
„ „ per, Anon. ..	25	0	0
ST. DAVID'S DIOCESE—			
Jenninga, Miss	0	11	6
SALISBURY DIOCESE—			
Parkstone (*Zaramo*)	1	4	10
WINCHESTER DIOCESE—			
Phelps, Rev. E. B. per—			
Storrs, Rev. H. J. .. 1 0 0			
Camacha (*box*) 0 12 7			
	1	12	7
Nash, Rev. Z. (*subs.*)	5	0	0
Anon..	100	0	0
Charterhouse School	49	3	4
WORCESTER DIOCESE—			
Stratford-on-Avon (*Children's Fund*)	14	0	0
„ *boxes.* Davis, Anne 0 2 0			
„ Amy 0 0 6			
„ Gertrude 0 0 9			
„ Vincent 0 0 5			
Hyde, U. .. 0 1 0			
Wigston, Clara 0 1 0			
„ A. .. 0 0 6			
„ F. .. 0 0 5			
Girls' Class 20 0 0 3			
Cards 0 2 8			
	0	9	6
Salwarpe 0	4	2	4
Ripple 0	5	6	6
Worcester, S. George .. 0	5	17	6
„ „ *boxes*.. ..	0	12	3
„ Holy Trinity .. 0	1	5	0
Townsend, Miss	5	0	0
YORK DIOCESE—			
Fylingdales 0	2	10	0
„ (Sale of Work at Exhibition)	1	4	8
FOREIGN PARTS—			
Moscow (instalment from), per English Chaplain	5	15	7
Porter, Rev. W. C.	100	0	0

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PRAYER UNION.—**Hon. Sec. the Rev. W. L. B. Cator, Eakring, Rectory, Newark.** Friends wishing to join will be welcomed. Copies of the prayers will be sent to any who may wish to have them, but who may not be prepared formally to join the Union.

SIXPENNY ASSOCIATION.—The Secretary, **Miss S. Phillpotts, 3, Oxford and Cambridge Mansions, N.W.,** will be glad to hear from any ladies who may be able to join in the work of the Association. The fund provides medicines and comforts for the sick connected with the mission. Now that we have one Medical Missionary, and hope soon to have a second, a large increase in this fund is aimed at.

LADIES ASSOCIATION (C. A. M.) Treasurer, **Miss E. Maples, 10, Cleveland Gardens, Hyde Park, W.** Patterns of work and information as to the ways of helping may be had from,—

Miss M. S. Hodgson, South Bank, Altrincham.
Miss E. Leslie, Bourdon House, Davies Street, Berkeley Square, W.
Miss Fawkes, 94, Gloucester Street, Warwick Square, S.W.

Any quantity of Native Clothing is eagerly **BOUGHT** by the rescued Slaves at Mbweni. The proceeds would go to the Mission Work.

"African Garments, How to Make Them," is the title of a revised paper just prepared by our needle-work secretaries. Sometimes articles of less useful sizes and made after a faulty pattern are sent out.

A much greater number of garments is required than hitherto.

Some of our stations are loud in their requests for more.

CHURCH NEEDLEWORK.—There is a long list of wants for different Churches. Volunteers for this work will be cordially welcomed. Full particulars gladly sent on application to **Miss Lowndes, Little Comberton, Pershore.** Miss Lowndes will be grateful if donors through other sources will kindly let her know what they are sending out, so as to avoid duplicates being given.

PARCELS for the Mission or the Missionaries should be sent to Messrs. G. C. Scrutton & Co., St. Dunstan's House, Idol Lane, E.C., *and the carriage on them paid to London;* they will then be forwarded to Africa at the cost of the Mission, and will be acknowledged in "CENTRAL AFRICA" when we hear of their arrival at Zanzibar. The name and address of the sender and a list of contents should be enclosed in each parcel. The next shipping days are **Sept. 24th, Oct. 22nd, Nov. 19th, Dec. 17th.**

PARCELS RECEIVED IN ZANZIBAR.—The following have been received during June and July; Acknowledged by Miss Mills for the Mission—Kisibaus, dresses, altar linen and scrap books, from Micheldean Working Party; Dresses, handkerchiefs, prints, &c., from Rathnell Lent Working Party; White silk chalice veil and burse, green and red burses, from Mrs. Johnson. Received by Miss Allen: Parcel of girls dresses, &c., from Mrs. Davidson-Houston, Sandymount Parcel of clothes for Sanga, from Mrs Brownrigg; Box of girls' clothes, &c., from Mrs. Hewes; Box of gifts for children, clothes, print, etc., from Miss M. Fox. Clifton; Tin box, blanket, &c. for Ton Combe Sacliki, from Mrs. Combe, Oxford; Scrap book, Miss Schwab. Received by Miss Bashford: Parcel of dresses and print, from Miss Burrows, Oxford. MKUZI—A good English concertina, by Rev. F. A. Wallis. MAGILA—Kisibaus and illustrateds, from Lady E. Clements; Kisibaus and garments, from girls at Brackley; Kisibaus and girls' dresses, from Mrs. Pearson; Women's dresses, books, &c., from Miss M. A. Wilson; Large parcel of clothing, &c. from Swanmore; Box of clothing, from Chard Working Party; Illustrated News, &c., from Miss Coke; Four Lectern hangings for Mbweni; Pamphlets and books.

MAILS are despatched every fourth Friday from London for Zanzibar and from Zanzibar on the same days, viz., **Sep. 14th, Oct. 12th, Nov. 9th, Dec. 7th.**

PHOTOGRAPHS.—Church in the Slave Market, Zanzibar, exterior and interior views; Bishop's House in the old Slave Market; Group of Kiungani Boys and some of the Missionaries; Group of Girls with Miss Thackeray; Miss Mills and her Boys; Zanzibar from the Sea; Kiungani House and Cemetery; Mbweni House; Bishop Steere.

Price 1*s* each five for 4*s*. or ten for 7*s*. 6*d*. May be had of the Secretary.

For List of **NEW PHOTOGRAPHS** see page 143.

THE SMALL BLUE BOOKS (1859-73), bound in cloth, price 1*s*. 6*d*., by post 1*s*. 8*d*., and the **Occasional Papers** (1869-82), bound in cloth, 2*s*. 6*d*., by post 2*s*. 9*d*., may now be had of the Secretary, 14, Delahay Street, S.W.

"CENTRAL AFRICA" in quantities from the office of the Mission at 9*d*. a dozen.

All matters intended for insertion in this Magazine should be addressed to the **Rev. R. M. HEANLEY, The Rectory Wainfleet,** and reach him not later than the **8th of each month.** Extracts from Private Letters and notes on all matters touching **Central Africa** will be most acceptable.

MONEY FORWARDED TO AFRICA—Personal friends wishing to remit money to any Member of the Mission Staff can do so by sending the sum to the Secretary.

The money will be sent by the first subsequent mail.

LETTERS. The Office of the Mission is now at **14, Delahay Street.** All communications from the Southern Province, concerning the Mission, should be addressed to the Secretary, **Rev. W. H. Penney, 14, Delahay Street, Westminster, S.W.**; whilst those from the Northern Province should be addressed to the Hon. Organizing Secretary, **Rev. John Miles Moss, Blundell Sands, Liverpool.**

REMITTANCES.—Money Letters should be addressed "The Rev. the Secretary of the Universities' Mission to Central Africa, 14, Delahay Street, S.W."

All Cheques and Post Orders should be crossed "Drummond & Co."

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No. 10. PRICE ONE PENNY OCTOBER 1, 1883.

CENTRAL AFRICA

A MONTHLY RECORD OF

THE WORK

OF THE

Universities' Mission.

"Servant of Servants"

Bishop Steere Memorial Fund.

Donations may be paid to the Secretaries, at 14, Delahay Street, or to the Bishop Steere Memorial Fund, *at* Messrs. Drummond, *Charing Cross.*

All Cheques and Post Orders should be crossed Drummond & Co.

Amount required, £5,000.

Contributions paid or promised up to Sep. 15th, 1883, £2,004 8s. 11d.

TENTH LIST OF CONTRIBUTIONS.

	£	s.	d.
Lincoln Diocese—			
Anon..	4	0	0
Alington, Rev. C. A.	5	0	0
Campbell, Miss (*5th collection*) ..	2	8	0
London Diocese—			
Corrie, Miss..	1	1	0
Rochester Diocese—			
Hughes, Mrs.	3	3	0
Winchester Diocese—			
Dodgson, The Misses	2	15	0
Wight, Isle of—			
Harvey, Miss H. J., per	0	3	9
York Diocese—			
G. J....	20	0	0
Foreign Parts—			
Dodgson, Rev. E. H.	5	0	0

Miss J. C. Randolph, Dunnington Rectory, York, Treasurer of the CHILDREN'S FUND, acknowledges the following for August, 1883:—

	£	s.	d.
Adams, Miss (pupils)	7	0	0
Blundellsands (St. Nicholas, Children's Service)	1	11	9
Hurstpierpoint	3	0	0
London, St. John's, Holborn ..	7	0	0
Myers, The Misses	7	0	0
Neale, Miss C.	3	10	0

*** ALL OFFERS TO PROVIDE FOR CHILDREN SHOULD GO TO MISS J. C. RANDOLPH.

The Secretary acknowledges the following sums received for the Mission from August 15th to September 15th 1883:—

O, M, or L signifies Offertory, Meeting, or Lecture.

		£	s.	d.
Bath and Wells Diocese—				
Todd, Rev. R. U. per—				
Baillie, Mrs. A.	1 0 0			
De La Combe, Mrs. ..	0 5 0			
Gale, Rev. J.	0 5 0			
Herringham, Rev. W. W.	1 1 0			
Houlditch, Mrs.	1 0 0			
Lance, Rev. W.	1 0 0			
Thompson, Rev. Archer	1 1 0			
Trevelyan, Miss J. ..	3 0 0			
Bicknoller	0 1 4 3			
		9	16	3
Speke, Mrs.		2	0	0
Carlisle Diocese—				
Ulpha	0	4	3	2
Canterbury Diocese—				
Liveing, H. G. D. Esq.		0	5	0
Ramsgate, Holy Trinity ..	0	1	1	0
Chester Diocese—				
Reid, Rev. W. C.		1	1	0
Coppenhall Parish Church	0	5	5	0
"R."		1	1	0
Chichester Diocese—				
Swainson, Master F.		0	0	8
Warner Rev. J.		5	0	0
Frere, Mrs. J. E.		1	0	0
Trower, Miss (*box*), Girls' Bible Class		2	10	0
Waltham, St. Giles ..	0	0	10	0
Lichfield Diocese—				
Rimmer, Misses		0	10	0
Lincoln Diocese—				
White, Rev. W. Spranger ..		2	0	0
Terrot, Rev. C.		1	0	0
Nottingham, St. John ..	0	2	4	7
Gainsborough, Holy Trinity	0	3	0	7
Liverpool Diocese—				
Bremner, H. H. Esq. (*don.*) ..		1	1	0
Draper, H. Esq. (*sub.*)		1	1	0
Eshelby, James, Esq. (*sub.*) ..		0	10	6
Gardner, W. B. Esq. (*sub.*) ..		2	2	0
Waterloo, Christ Church..	0	10	18	7
London Diocese—				
Corrie, Miss		1	1	0
S.P.C.K. (Passage Grant) ..		30	0	0
Books (£1 16s. 8d., £1 8s. 2d.) ..		3	4	10
Manchester Diocese—				
Longridge	L	1	16	0
Ribchester	L	1	8	9
Oxford Diocese—				
Oxford University..		80	0	0
Wolverton, St. Mary's (part proceeds Sale of Work)		11	10	0
Wortham, Miss		0	5	0
Rochester Diocese—				
Anon (Putney)		0	2	0
Wyman, W. S. Esq., M.D. ..		1	1	0
Remington, Mrs.		0	5	0
Stone, St. Mary's		0	10	0
St. Albans Diocese—				
Radwinter	0	3	13	5
Heydon Guild		0	14	1
Salisbury Diocese—				
Salisbury, St. Edmunds ..	0	2	18	2
Winchester Diocese—				
Dodgson, The Misses		3	0	0
Helen Francis		5	0	0
Jeudwine, Mrs.		1	0	0
Upton Grey (Sale of Work) ..		2	1	8
Worcester Diocese—				
Ball, Rev. E. H., per—				
Proceeds of Stall held by Miss Hastings and Mrs. E. H. Ball	29 11 10			
Smith, Miss C. S. (*subs. 1882-83*)	2 2 0			
Palmer, Miss (*5s. don. 5s. sub.*)	0 10 0			
Begbie, Misses	0 6 0			
		32	9	10
York Diocese—				
Anon (per Rev. G. C. Fisher ..		2	10	0
" " (*Nyassa boat*)		2	10	0
Beverley	0	0	11	0
Bolton Quay, St. Ann's House ..		0	14	1
Filey (Drawing-room Meeting) ..		4	11	0
Flamborough " ..		3	14	0
Foreign Parts—				
Hancock, H. M., Esq.		10	0	0
Midgley, Rev. J.		4	4	0

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CENTRAL AFRICA.

Glimpses of Harem Life.

By Miss ALLEN.

I HAVE been much gratified by my welcome from the Arab ladies on my return to Zanzibar. News travels but slowly into the precincts of the Harem, so they were a little slow in realising that I was really back amongst them. Now, however, I find it difficult to fit in all the invitations I receive, and even as I go along the street under the escort of the slaves of one lady, another rushes after me, and implores me to turn in and call upon her mistress on my way. Yesterday I was in a house, and even while I sat there one slave girl and then another came, and entreated me to come and see their mistress. My hostess, however, would on no account consent to part with me. At last she exclaimed, "Well, really, this is too bad that I am not to be allowed to have Bibi! This is the third messenger that has come to-day to try to get you away from me; and yesterday three came here to get you because I had said that I was going to send for you; and after all I was sending in two different directions for you, and I could not get you, for you had gone to Binti Abdullah's. Now, to-day you *must* stay with me." So I had to promise to stay with her. Presently she asked me to teach her to knit, for a fashion has lately sprung up of wearing bands of knitting under the chin to fasten their head dresses on. They always wore bands of plaited or twisted silk or cotton, but knitting them is a fashion introduced by some of the C.M.S. women, who are living here now with us. While the lady was talking to one of her slaves about buying the wool for this knitting another drew my attention to a poor girl, who was sitting on the high door-sill, with her feet outside so that I could not see them, and said—"That girl is in fetters; she ran away. Do ask the mistress to take them off." So when the lady turned to me and said, "What shall you charge for

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teaching me this knitting?" I said, "I don't want any wages, but I have a favour I want to ask of you; I want you to take off that girl's fetters." She said rather sharply, "Who told you about it?" Fixing upon a girl, who was kneeling at my feet, "You told her," &c. I said, "No, she did not; she did not say a word about it." The fact was that the girl who had told me had quietly slipped away, and was not then near me at all. I must explain about their kneeling, that we were in the best room, which, being covered with mats and carpets, is never allowed to be trodden upon by those who have not shoes to leave at the door. So the slave girls, who have no shoes, always crawl on their hands and knees when entering this carpetted room, and remain on their knees whilst there. So then to make a diversion from the inquiries as to who had told me about the fetters, I repeated my request to have them removed. Then the girl who had been taxed with telling me said, "Ah, mistress, here is your friend; she has been all the way to England, and this is her first visit to you after her return, and she makes you a request, you must grant it." I added, "Yes, this is my request that you release her." So then, with a smile, she said "Very well, bring the key and unfasten them." There seemed a general rejoicing amongst the slave girls around us, and one quickly crawled out of the room to fetch the key and unlock the fetters. I did not see it done, nor did I see the fetters, because the door-sills in Zanzibar are very high, quite a foot generally, and the girl sat with her feet outside; and I did not like to ask to see them. They must have been of a superior kind to those generally used, to have a key to unfasten them. I have frequently seen fetters worn by slaves of both sexes, but they are generally of a very rough and heavy make, just two heavy iron rings, open a little way, and connected by a short iron bar. These rings have to be opened and closed round the ankles by main force.

I gave my friend the promised lesson in knitting, and when I took my leave she sent a couple of slaves to see me home, so I asked them if the fetters really were taken off, and they assured me they were.

I once saw a slave girl chained by the leg to a ring in the wall. The chain was a long one, and so she was doing her work in the house like the rest. They said it was because she persistently ran away.

But I must finish my story about my slave girl. A few days afterwards I was in the same house again, and asked after her, whether she had been running away any more. Then it came out that she had not been put in irons for running away, as her fellow slaves told me, but because her mistress believed her to have stolen some handsome gold and silver bracelets, which she had had charge of for some one else,

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and would therefore have to replace. She begged me to talk to the girl about it. As she would not confess to the theft I turned from her and spoke very seriously to the group, who were kneeling around me, saying that there was ONE who had seen and knew all. The thief might crawl into the room in the dark, and looking this way and that to be sure that he was unobserved, might accomplish his theft unseen of men, but God saw it all, and at the Last Great Day all would be revealed. As I spoke the accused kicked over a glass of water with her foot. Her mistress saw this mark of her agitation, and drew my attention to it. Just then the bells of our church rang out for Evensong, and I rose to take leave. I made one last affectionate appeal to the poor girl, and as I laid my hand on her arm, and called her "my child," she burst into tears, and the other slaves started back, exclaiming "She calls her '*my child!*'" I pleaded with her to confess and make restitution by telling me what she had done with the ornaments, promising that if she told me all I would intercede for her with her mistress, and telling her of JESUS, who loved her and longed to save her from her sins if she would confess and forsake them. I could get nothing but tears from her. I wish sometimes that I had persisted longer. The story would certainly have seemed more complete could I have ended it with a picture of the penitent girl at my feet confessing all. But as it stands, I have often thought it is a fair sample of Mission work. The encouragement of the welcome, and the opportunity of saying a word for God, and the trial of seeing no result. We must work on in faith, content to carry and deliver the message wherewith we are charged, but not solicitous to *see* the effect.

A Missionary's Holiday.

THE Rev. F. A. WALLIS writes:—"I have just returned from a week at the river Luvu, hippopotamus shooting. I took my boys and three or four porters. We ought to have started on the Monday in Whitsun week, but did not get off until Tuesday. We reached the river at about 2.30 P.M. After some tea we made for the water, and I soon had the pleasure of seeing seven or eight beasts, with their heads out of the water, snorting and blowing. I fired at one which was rather a long distance off, and struck him on the cheek, I think, for he jumped half out of the water, then disappeared, and I saw him no more. I fired again three times with a snider, but only hit once, and did not succeed in killing one. We got very wet the first night, for we slept in a leaky booth belonging to some market people.

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The large black ants, called *Siafu*, or *Maji Moto*, *i.e.*, "boiling water,' because of the effect of their bite, came in early in the morning, and ran off with our mixture of rain and sugar. We got a better hut afterwards, but we were obliged to sleep the next night in the same miserable booth, for it rained so much that we could not reach a better place higher up the river, where we were anxious to go. The day following we started off, and soon reached the hill, covered with tall trees, under which we had planned to pitch our tent. Here we stayed until Saturday morning. One hippopotamus was missed by my man making a slight cough, which it heard. We got quite close to another on the Saturday morning. It was quite early, all was still and dark, and he seemed to have mistaken us for fellow hippo's, until he got scent of us, as the wind lay from us to him. Had it been the other way I am told we could have got quite up to him without being discovered; as it was we came away without being successful, but after having enjoyed a very refreshing five days change. Ackworth was with us, and he amused everybody greatly by his power of telling stories. We saw tracks of buffaloes, spotted hyenas, leopards, a kind of elana, about the size of a small cow, with straight horns, and several gazelles. We were not without our adventures. A crocodile nearly made a meal of Ackworth while he was fishing with a hook made of bent wire. The sharp eyes of my man, providentially, caught sight of the head of the beast as it was stealthily approaching, and Ackworth made a spring backwards just in time to save himself. In their haste they left their guns on the bank, and had to run some little risk in recovering them. Only the day before, I was standing near the river talking; a crocodile heard our voices, and floated by, looking as much like a log as he could so as to elude our observation. If we had stopped there much longer I have no doubt he would have crept up the bank, and made a snatch at the nearest of us. So it might fairly be said that we were nearly as much hunted as hunters.

Child Life in the Mission.

THE GIRLS.

ANOTHER amusement is building huts—sometimes the Shamba is quite full of these funny little constructions, made of sticks and boughs, and here they will invite the Kiungani boys, when they walk over, to rest and partake of their cookings. I have seen one

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of these huts large enough to hold three or four, and some are very cleverly and prettily made. So you see our girls as well as the boys are learning to lead happy, useful lives, and now and again we hear of little kind generous acts, little self denials, which show us that they are trying to become Christians in deed as well as name. When new children come, the bigger ones all want to take possession of them, especially if they are small, that they may teach them the ways and rules of the house, and be regular mothers to them, helping them wash their clothes, and in many little ways saving Miss Thackeray much trouble, and though of course it gives *them* a good deal, they never seem to mind it in the least. Then again if anyone is ill, they are quite ready to give up their play-time to nurse and wait on them, and you can't think what good nurses many of them make. Once, when Miss Thackeray was ill, one of the girls, Louisa, slept in her room, and in the night she woke and saw a little figure anxiously watching something cooking over the spirit lamp; it was Louisa, who thought her Bibi ought to have some beef tea, and so had crept softly up to make it for her. One more little story of them and then I must finish. You know quite lately we have had great troubles at Masasi, one tribe has been making war on the others all round, and at last they attacked our village, and though they had orders not to hurt the Europeans, they killed three Christians, took away twenty-nine prisoners, and plundered all their property, so that they had actually nothing left but a cloth each. When the girls heard all this sad news, they were very much distressed, and said to Miss Thackeray, who had just been telling them, "Take our clothes, there are lots in these boxes, and send them." Miss Thackeray told them she was afraid it was not dresses like theirs they wanted, but calico, whereupon they replied, "well, you buy calico for our new clothes, take it and send them, we can do without."

Do you know why I have told you this last story? These children have suffered very much, they all want your help, is there nothing you can do without, that you may send it to them?

News from Masasi.

THE Rev. CHAUNCY MAPLES writes from Masasi, under date of June 20th, 1883:—"I got back here just twenty days ago from my journey to the Makonde. I was carried every inch of the way in my hammock, I cannot say that my leg did not get worse with

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the jolting, but it has got back by now to the state of a healing sore, which still, however, confines me to my couch, where I lie all day. In my visit to the Makonde, I found Numanga to be just the man Matola described him, and we received a very hearty and hospitable welcome from him. He entertained us right royally for four days, during which I had time to be carried about, and see for myself the general features of the district, and form an opinion of the advisability of our Masasi community settling there. As a result of this inspection I was fully satisfied in my own mind, that the country I visited would be far the safest and best place within 200 miles of Masasi for our people to go to; they unfortunately are against the plan, and have a foolish one of their own instead: how the question will ultimately be settled it is impossible at present to say. Meanwhile, however, we are actually in the midst of packing up all our effects, and the accumulation of Mission property that lies here, and forwarding it to Newala where Matola got us a famous house built last November, which one or another of us, and perhaps both are now about to go and occupy. It is possible all our people may follow us there, and eventually with us, perhaps next year, go on to the surer and safer locale at Numanga's. We calculate that all our property will be contained in about 150 loads, and of these 50 have already reached Newala. Mr. Porter has been busy all this morning packing up the bulk of our books, which find an easy way of transit when crammed tightly into old flour tins. It will be a sore time when we have to dismantle our church—the church over the building of which I spent so much time two years ago. But in these uncivilized places, war changes everything, and people's lives cannot be placed in jeopardy because we have spent money and built largely here. No, alas! all must be left, and as far as the material edifice goes, all must be begun *de novo*. Thank God it is otherwise with the spiritual building as we firmly trust. We expect that a detachment of Magwangwara will be here soon to collect the tribute of salt which the Makuas of Masasi have agreed to pay them, on condition of having their lives (?) and property (??) respected. We decided, as will be remembered, that we will pay not a farthing of tribute, under whatever name they might call it, to any of them, but we fear that when they do come, they may after their manner begin pilfering if not actually taking things from us by force. Fearing this, we are moving all our property to Newala betimes, and then we shall be able to sing with empty purse though the thief be at our doors. Live here, as vassals of the Magwangwara, and forced to send them two or three bales of cloth every year for the privilege of being allowed to exist without one of *their* periodical visits—missionaries or not missionaries, with or

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without a released slave community,—this we will never do. No, if there is to be a released slave community settled on the mainland, it must be prepared at least to defend itself, and if so, its quarters must be fixed in a spot where the natural features of the country, shall help to fortify it against attack, and not expose it rather as is the case here, and as we found out to our cost last year. In this respect Newala is infinitely better than Masasi, but the place in the Makonde country far surpasses it."

Our African Post Bag.

Miss Mills writes, Mkunazini, *July 18th, 1883*:—

"The boys keep running in and out. There are nine learning English outside, seven sewing new clothes for S. Bartholomew's Day, five little ones writing letters, and twelve little ones at play, who come up every ten minutes, 'Bibi, I want cotton;' 'Bibi, I want paper;' 'Bibi, my kite is over the wall;' 'Bibi, I want sea water to sail my boat in,' and so on. We have got well rid of those horrible measles, and none of them are dead. They are all well now, excepting Urbani Kijindie-moko-akimbelelo, who always has some disease or other. It is nice cold weather now, too cold for me. I got a bad cough, but it has gone again, and I'm stronger than ever, and have astonished them all by taking long walks into the country with the boys. Theodore's scorn for women does not subside. I was cutting one of the little ones' hair the other day, and Theodore peeped in at the window and said '*You*, a woman, you *can't* cut hair; *women* don't know how to cut hair.' I told him I must cut a little bit of his tongue off if he was so pert, and he ran away pealing with laughter. He is so good to the new baby boy, and not a bit jealous, though he heaves rather a sigh of relief when he is safe in bed and *he* can get his share of petting. My bed is heaped with clothes, just arrived, to be put away; my table is a mass of letters to be answered. Mr. Clarke is here, and I want to go and talk to him, and I'm so tired; I'm not quite sure if I'm awake or asleep."

September 11th.—Letters were received from Revs. Forbes-Capel, Jones-Bateman, F. J. Williams, J. K. C. Key, Misses Bashford, Allen, Mills, and Mr. Madan.

Miss Mills says:—"I am going to give up letter writing, as I can't sit up at night, and I have no time all day. You may guess how little time *my forty-three children* leave me. I could not manage them at all without

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the help of my five biggest boys, who are everything one could wish, and so trustworthy and dependable. *We shall all drop if you don't send us a Bishop soon,*" and

Miss Allen says:—"We are sick at heart waiting for a Bishop."

Mr. Madan writes:—"When will you send us a printer and a carpenter for Kiungani?" Will our friends bear these pressing wants in mind, and tell us of the right men if they come to know of them?

A Layman for purely secular work wanted at once.

Mr. Madan writes:—"Send, as soon as you can, someone to take up Bradley's (purely secular) work of receiving, acknowledging, buying, packing, unpacking, repacking, registering, and despatching goods. One who understands accounts and book-keeping could relieve the other workers and set them free for more spiritual work."

Mr. Jones-Bateman writes:—"I am utterly unable to do what falls to me, day after day letting out-preaching, or classes, or teaching, or something remain undone."

Mr. Woodward asks for a light bagatelle board, or any games useful for a youths' institute at Magila, and repeats the need for a bell at Makokwani, a Christian hamlet between Umba and Mkuzi, and adds, "I hear we shall have to cut down our expenses all round, and that perhaps the Umba and Mkuzi stations will have to be closed. If I do not get $300 a month, I must dismiss the children to their homes, which God forbid. How in future the work at Zanzibar is to be done without more men, I can't imagine.

Mr. Key writes, Kiungani, *August 15th*:—

"We have now ninety-one boys at Kiungani, and are very crowded. We long and long for our new Bishop, but the Mission is working on steadily, and well, in spite of all disasters. But we ought to have more men."

Miss Worsfold writes:—"I have to tell you of the arrival of seven new children, captured from a dhow by Lieutenant Cutfield, of the 'Undine.' The eldest is a particularly nice child, named Shantu, she also gives the name of Maryamu, or Maria, and has a peculiar history which I will tell you as nearly as possible in her own words. 'I lived in a Shamba with my mother. An Mzungu (European) came and took us both away, and we walked a very long way, and the Mzungu took us to Mozambique, and we lived there a long time, and there was a beautiful church, and we went there every day, and one day another Mzungu, with no beard and a beautiful dress (white), put scented oil on my head and called

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me Maria, then afterwards the first Mzungu put me in a dhow, where there were many more people, but he kept my mother at Mozambique.' We have now seventy girls in the house, without the two in England."

Children's Names.—Miss Mills says, speaking of the thirty-eight new slave children just received into the mission—"Tell people I do not like the children called after a Parish."

Children's Photographs.—"Will you let all the Zanzibar boys' patrons know that they can get three carte de visites of any child, very nicely taken for 5*s*., and three cabinets for 10*s*.

Early Harvesting in Africa.—We have just received in Delahay Street a few copies of "Agathos and other stories," translated by Cecil Majaliwa, the Reader at Mbweni, and printed by Owen and Christease, native printers at Kiungani.

Miss Bashford repeats her request for an old, but strong rocking horse for her little girls, and some bound "Illustrateds" for lending to the natives, who greatly appreciate them.

Mr. Williams writes:—"The singing in Christ Church would put many an English Choir to shame, and the boys are most reverent and hearty. At Mbweni I was much struck with what Cecil Majaliwa said about the people, whereas it used to be a great trouble to induce them to come for instruction, now there was a strong desire for baptism among a very large number on the Shamba. This I take it is a proof that the quiet steady work of Archdeacon Hodgson is beginning to tell, and that ere long we shall have a large increase in the number of Christians there. The Chaplain of the 'Britain' said yesterday he thought ours one of the most successful Missions in Africa, judging of course from outside."

Magila.—We are very glad to hear good news from the Missions in the Usambara country. Mr. Woodward writes happily about them all. Mr. Gill returned recruited after a rest and change in Zanzibar. Mr. Salfey is making a capital start at Umba, and likes his work, and is making way with the people. A house is rising in a more healthy spot for him. Mr. Wallis was in charge at Magila while Mr. Woodward was paying a short visit at Zanzibar. John Swedi was a dependable lieutenant at Mkuzi in his absence. Mr. Woodward was expected to return with the Rev. F. Williams and Mr. Goodyear, who were intending to go to Magila for a few days. Misozwe, the new station, Mr. Woodward has visited several times, and there the natives are most anxious for him to settle. Dr. Petrie writes happily, but he continues to be troubled with slight attacks of fever at times.

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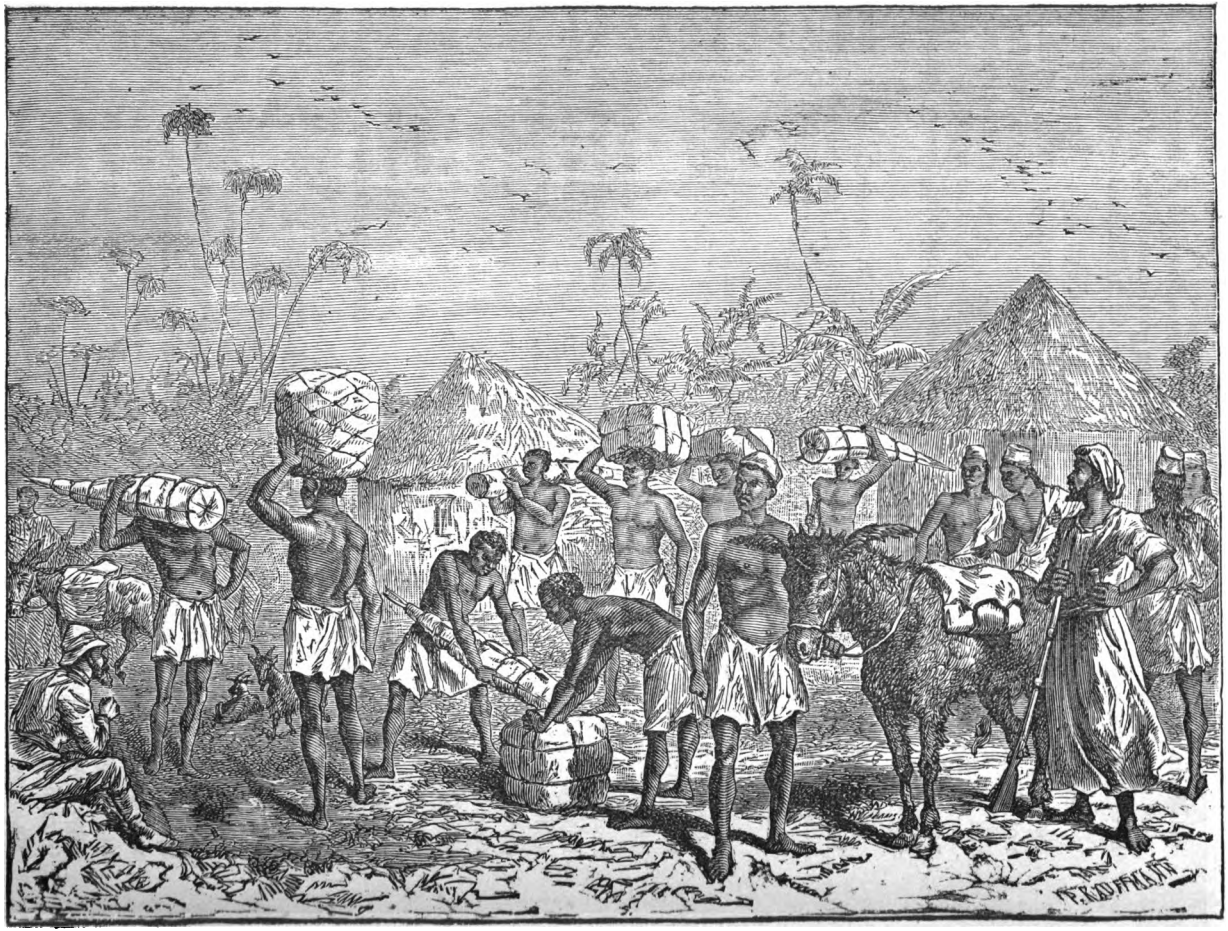

CARAVAN STARTING

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Caravan Starting.

Our picture this month represents a party starting for the interior with its bales of cloth, clothes, cooking utensils, articles of barter, and presents for the chiefs. Each load, when packed, weighs about 60lbs. This load is carried on the head of the porter sometimes from morning to night. In addition, his weapons, mat, food, and other personal property, which would bring his actual load to about 80lbs. The difficulties of African travelling are not lightened by any ease or comfort in the start. First, there is the work of hunting up porters, and when these are at last found, and the question of payment is fairly settled, a discussion arises as to the weights of the various loads, one declaring his too heavy, or preferring that apportioned to some one else. When these differences are arranged, and every man is ready with his load, and you are congratulating yourself that you may at last move forward, every bale is suddenly thrown down, and off scamper your men, declaring they must take one more last farewell of their wives and friends. This means more *pombé* drinking and more delay, and it is hours before every man is ready again. These and similar annoyances are of daily occurrence in African travelling and African life, and demand the utmost patience, firmness, and kindness from those who desire to understand the native character and would influence and improve it.

NEED OF FUNDS.—£2,000 in special donations wanted before the end of the year.—The accounts for the second quarter of this year have arrived from Zanzibar, and we find that £11,550 is the sum *we must raise this year*; as against this the regular part of our income is but £9,000. We hope our friends will remember our venture of faith, and help us out by donations. Passage money is a heavy item this year (£700 so far), and is due to the fact that for many of the missionaries, their period of necessary rest has now come round; and when we remember that in 1879 ten went out, we see plainly that it is only those compelled by failing health who have returned. Eight have gone out and eight have come home during the past seven months.

The letters received last mail are all full of the cry for *more helpers*. The short extracts given p. 154, clearly and painfully show the great strain now being borne by the workers. These appeals cannot be answered unless friends in England will give increased support.

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What others are doing.

Sir John Kirk arrived in Zanzibar on August 11th, to resume his functions of British Consul-General. He was received with marked enthusiasm by the townspeople generally, as many as 300 going in boats to greet him before he landed. The Sultan sent a special message, soliciting that before proceeding elsewhere he would call on him at the Palace. His Highness was invested on September 14th, with the Grand Cross of S. Michael and S. George, which has been graciously conferred upon him by Her Majesty. Sir John Kirk, who took out the insignia of the Order, was entrusted with the investiture.

The Rev. Dr. Badger has received the following telegram from the Sultan of Zanzibar, dated September 15th :—"There was a grand holiday here yesterday. Sir John Kirk, accompanied by Admiral Hewitt and all the naval officers at the station, called on me and presented me with her Majesty's letter, together with the Order of S. Michael and S. George. I am much rejoiced at this mark of cordiality and thank her Majesty heartily.

Dr. Fischer, the German naturalist, has returned to Zanzibar, bringing with him a large amount of ivory and collections of natural history, but he did not succeed in reaching the district which he had hoped to explore. Nothing is known of Mr. Thomson's progress since he returned the second time.

The C.M.S. Intelligence for September contains most interesting extracts from the journals of Messrs. Mackay and O'Flaherty, of the Nyanza Mission for 1882, from which we make the following extracts, giving the account of their daily life. We are sure that our readers will not forget these brave workers for God in their prayers. The Romanist Missionaries there have given up *their* effort in despair, and have totally abandoned their Mission. The C.M.S. Missionaries have not been without their trials many and deep, but we find no trace of despair in this report, but rather of humble confidence, based on sufficient grounds that the hand of God is with them, and a door open to them, through which the love of Christ constrains them to press at whatever personal cost. Mr. Mackay says :—

"It is every day a source of regret to myself that my time is so much occupied with building and other industrial work. I do not know whether I do right or wrong to complain. I suppose that my desire to devote most, if not all of my time, to studying the language, teaching, translating, and conversing with natives, instead of working in wood, and iron, and clay, is just what every man who comes here

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will feel. But if we all sit down to books, who is to do the other work that looks as if it must be done? We must have houses and furniture if we are to live like civilized beings, and show the natives how to use their hands and heads. All intercourse with the natives helps one to acquire a knowledge of their tongue, and a complete mastery of that is necessary to be able to teach them aright. The gospel of our glorious Lord should not be turned to ridicule by our broken utterance, when increased diligence can make us fluent speakers. But it is no easy task to burn the candle at both ends in this climate. A few hours under this sun renders one quite unfit for study. We get up at dawn. After private devotions, a cup of coffee and a ripe banana. The bell rings for the Wangwana to turn out to work at seven o'clock. Some are treading clay, some plastering, some tying wattles to posts with the tough rind of the wattles themselves; some fetch water to work the clay; while others are excavating gravel and stones for building. My carpenter is very stupid, and about as useless with his hands as with his head. Every detail of his work I have to mark out for him with rule and pencil, besides examining it at every stage. The mason is more intelligent, but needs constant watching. All the others would do absolutely nothing unless I constantly stood over them. Two men collect dried grass and reeds, stack bricks and burn them in a rude kiln I have built. I have one lad at the forge and vice, and he needs constant help to keep him from burning away all the charcoal and iron too! Meantime, Mr. O'Flaherty, with four or five of our boys and the old women, take a spell at hoeing till half-past eight or nine o'clock. Then we have a plate of Indian meal porridge and milk. After that Mr. O'Flaherty either goes to court or studies and teaches till one o'clock. At 8.30 A.M. I record the meteorological observations; give the cook orders for dinner; and, having seen that the boys have swept their respective parts inside and outside of the house, and had something to eat, I send off three of them to herd the cows and goats. Work with the men I continue until twelve o'clock, when they rest until three o'clock. I then record the aneroids, thermometers, &c., have a bath, and look over my Ruganda notes, &c., till dinner. Lots of pupils then turn up. If we can spare them a bite with our own boys they join very readily. Then reading with them until three o'clock, when the bell rings for work. Having got the men started, I am able, off and on, to give the readers a help until they leave at or near sundown. Meantime, Mr. O'Flaherty has his house full of pupils, and he is 'apt to teach,' as some of them are to learn. Indeed, we have generally much to admire in the general perseverance, and not unfrequently wonderful quickness, of our pupils.

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After their lessons are over, some of them are inclined to give a hand with the hoe for half an hour. Pride and laziness get thus rubbed off by example. At all times of the day visitors come about, and these have to get more or less attention. Some come to sell goats, or butter, or bananas, or grain; while others wish to buy calico for cowries. Barter (and banter too) one would have plenty of chance of engaging in at such times, but I generally have to cut this matter as short as possible. Then the medical cases; every one is ill of some real or imaginary complaint. Medical advice alone, without medicine, would be laughed at, and to save ourselves from too great annoyance we charge a trifle, generally a bunch of plantains (value one penny), for medicine. That is from the poor. When the patient is rich, and the case some tedious matter, we charge a goat (value 3*s.* 6*d.*) We have found it absolutely necessary to make some charge. Formerly crowds pestered us for medicine, merely because they wanted a bottle. Bottles were given out by scores and hundreds, until to-day we are left without a single phial to put a mixture in, for they will not give us our bottles back. We find, too, that they value much more what they pay a trifle for than what they get for nothing. There is a vast field for a good physician here. At 6 P.M., or sundown, all work ends outside, and all visitors, pupils, and patients have gone their ways. We sit down to dinner as soon as all tools, &c., are locked up, the goats housed, and the cattle in the kraal. Our midday meal consists of boiled plantains always, and a little broth of goat's flesh with a tomato or two in it. In the evening we have regularly boiled plantains again, with a grilled shoulder of goat, or mutton; but the latter rarely, for the short-haired goats of East Africa are generally preferable to the sheep, which are always dirty looking and less inviting or palatable. Mr. O'Flaherty and myself sit at a small table, and use knife and fork, while our lads spread the floor with nature's own table-cloth—banana fronds—finer than the richest folk in England use, in all their glory. They eat, of course, with their paws! We have a cup of coffee or cocoa after our meals, and then a cigarette. Neither of us can manage a pipe. Mr. O'Flaherty brought a capital stock of cut tobacco with him, but now it is nearly done, having lasted a year. We mix it with native tobacco, to make it go farther, and to make the latter more agreeable. Then we read some interesting book for a couple of hours. My eyes being hitherto the less injured, Mr. O'Flaherty lends his ears and I my eyes. Then we have prayers together, and each to his own room to bed, as a rule soon after ten o'clock. I have sketched a day, but of course the run is not uniform. Sometimes we are laid up, or knocked up and fit for nothing. Sometimes Mr. O'Flaherty takes a

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month entirely at study. In former times I was occasionally able to devote myself almost entirely to teaching, visiting, and study. Within the past year, however, since Mr. Pearson left, and we have had to build besides, I have found myself dwindle more and more into the 'lay agent.'

"God send us more men, when we can distribute better the manual and the mental, and all do more of each."

LIVINGSTONIA MISSION.—"The last mail from the Rev. Dr. Laws, dated 26th May, arrived from lake Nyassa in less than two months. It brought two items of intelligence of very great interest,—the completion of the translation of the whole New Testament into Chinyanja, the language of the people at the south end of the lake, and the arrival in the *Ilala* of the sections of the London Missionary Society's steam launch *Good News* at the head of Lake Nyassa on the Queen's birthday. Dr. Laws thus reports the first in his own modest style: 'I am glad to be able to say that the first draft of the translation of the New Testament into Chinyanja is now completed, and the revision of it is well advanced. To God alone be the praise, honour, and glory. May He bless it for the advancement of His Church and Kingdom in this dark land.' Mark's Gospel has already been printed at Lovedale for use, and John's Gospel is passing through the press in Edinburgh. As medical and ordained missionary, and at the head of all operations, Dr. Laws has had eight busy years on Lake Nyassa. But he has ever kept before him, as his most important spiritual work, this translation of the Word of God into Chinyanja, and also into Chitonga. The Livingstonia Committee in Glasgow have informed him that, since he considers such aid necessary in the publication of his translations during his approaching furlough in Scotland, he may bring home with him one or two of the converts whose recent admission into the Church of Christ after careful training has gladdened many. Dr. Laws adds that the latest news from Angoniland, in the hills, where Mr. William Koyi is missionary, was favourable."

Home Jottings.

A SMALL supplementary sale of work in aid of the Universities' Mission to Central Africa, was held on the 5th of September, under the management of Mrs. Richard Dayrell, the Rectory, Lillingston Dayrell, and Miss Uthwatt, Buckingham. R. Loder, Esq., M.P. of Whittlebury Lodge, kindly gave permission to hold it in his grounds, on the day of

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the Whittlebury Flower Show; the proceeds amounted to £26. The sale of work at Buckingham on the 31st July, and 1st August, and this small sale on the 5th, have realized altogether a satisfactory sum, and the promoters quite hope by the end of December (as they have been still selling what they can privately), to have still further increased it.

Miss Thackeray has procured for us an admirable new portrait of Bishop Steere. Copies may be had from 14, Delahay Street. Cabinets, 2*s*., Carte size, 1*s*., large Panel size, 7*s*. 6*d*.

Nine New Photographs (from negatives just received from Zanzibar) may now be had. Price 7*s*., or 1*s*. each.

1 and 2. Two views of Traction engine with Mr. Bellingham and native workers.
3 and 4. Two views of Nursery children with Miss Bashford.
5. Mbweni group of Girls with Archdeacon Hodgson, Miss Thackeray, and Miss Bartlett.
6. Group of Elder Boys, Kiungani, with Messrs. Key, Madan, Geldart, &c.
7. Group of Younger Boys.
8. Kiungani School.
9. Interior of Kiungani Chapel.

By the kindness of Mr. Geo. Bell, we have obtained a few copies of an excellent engraving of Bishop Mackenzie, beautifully printed on toned paper (size 10in. by 6in.) Copies may be had 1*s*. each. There are also a few original autographs of the Bishop to be sold for the benefit of the Mission Funds at 1*s*. Early application should be made for these.

Manchester Diocese. The Rev. R. Adams, the Secretary for this Diocese, is obliged to retire, owing to a change of benefice. Subscriptions should now be sent to Rev. J. M. Moss, Blundell Sands, Liverpool.

We regret to have to announce the death of one of the original friends of the Mission, the Rev. W. F. Pierson, the Vicar of Settle, in Yorkshire. Though a rural Dean, he yet found time to do something for the work in his diocese (Ripon). Mr. Pierson has been officially connected with the mission nearly twenty years.

A Friend in the Liverpool Diocese writes:—"I am powerfully interested in the subject, and believe the surprising facts only require to be made more widely known in order to create a general enthusiasm in favour of the magnificent work of this Mission."

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Many of our readers will have seen the generous and appreciative article on Bishop Steere, in the "Banner of Faith" for last month. We strongly advise any who may not, to secure it for themselves. On page 199, the Bishop's Anniversary Sermon is stated to have been preached at St. Paul's Cathedral. The special celebration, at 8 A.M. was at St. Paul's, but the Anniversary Sermon was preached at St. Andrew's, Wells Street. This is only a trifling error in a very valuable notice, which concludes as follows: "Let the self-sacrifice and self-devotion of his life, inspire us all to greater earnestness and devotion. We cannot all be missionaries, we cannot all give large sums of money to aid in missions, but we can pray that God's blessing may rest on Mission work, and we can go through the daily labour of our lives, with the aim and object of doing all for Christ—striving to love and serve Him, and to help our fellow creatures as far as we are able."

Wanted, at once, for Zanzibar, a Printer, single, not less than twenty-five years old, in good health, willing to serve God by teaching his trade to Africans.

Children's Hospital, Zanzibar.—Miss Deacon, 8, Orsett Terrace, Hyde Park, will receive contributions from one shilling and upwards.

"Central Africa."—Friends can help us by asking local booksellers to order a few copies, to be left for sale on the counter, with a promise that unsold copies shall be paid for. This method is worked by some of our friends with success.

Addresses of Members of the Mission now in England.

Miss Thackeray, Roughton Hall, Horncastle.
Archdeacon Farler, Pampisford Vicarage, Cambridge.
Archdeacon Hodgson, S. Mary Arches, Exeter.
Herbert Geldart, Esq., High Street, Crewe.
W. Bellingham, Esq., St. Boniface, Warminster.
Rev. A. C. Goldfinch, Hawk's Lane, Canterbury.
Rev. W. D. Lowndes, Little Comberton, Pershore.
H. B. Bradley, Esq., East Drayton Vicarage, Lincoln.

P.S.—As we go to press £76 reaches us from a sale of work at Ledbury, held in the grounds of the Upper Hall, by the kindness of Miss Martin.

All matter intended for insertion in CENTRAL AFRICA should be sent to the REV. R. M. HEANLEY, THE RECTORY, WAINFLEET, and reach him not later than the 8th of each month. Extracts of general interest from private letters will be most acceptable.

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PRAYER UNION.—Hon. Sec. the Rev. W. L. B. Cator, Eakring, Rectory, Newark. Friends wishing to join will be welcomed. Copies of the prayers will be sent to any who may wish to have them, but who may not be prepared formally to join the Union.

SIXPENNY ASSOCIATION.—The Secretary, **Miss S. Phillpotts, 3, Oxford and Cambridge Mansions, N.W.**, will be glad to hear from any ladies who may be able to join in the work of the Association. The fund provides medicines and comforts for the sick connected with the mission. Now that we have one Medical Missionary, and hope soon to have a second, a large increase in this fund is aimed at.

LADIES ASSOCIATION (C. A. M.) Treasurer, **Miss E. Maples, 10, Cleveland Gardens, Hyde Park, W.** Patterns of work and information as to the ways of helping may be had from,—

Miss M. S. Hodgson, South Bank, Altrincham.
Miss E. Leslie, Bourdon House, Davies Street, Berkeley Square, W.
Miss Fawkes, 94, Gloucester Street, Warwick Square, S.W.

Any quantity of Native Clothing is eagerly **BOUGHT** by the rescued Slaves at Mbweni. The proceeds would go to the Mission Work.

"African Garments, How to Make Them," is the title of a revised paper just prepared by our needle-work secretaries. Sometimes articles of less useful sizes and made after a faulty pattern are sent out.

A much greater number of garments is required than hitherto.

Some of our stations are loud in their requests for more.

CHURCH NEEDLEWORK.—There is a long list of wants for different Churches. Volunteers for this work will be cordially welcomed. Full particulars gladly sent on application to **Miss Lowndes, Little Comberton, Pershore.** Miss Lowndes will be grateful if donors through other sources will kindly let her know what they are sending out, so as to avoid duplicates being given.

PARCELS for the Mission or the Missionaries should be sent to Messrs. G. C. Scrutton & Co., St. Dunstan's House, Idol Lane, E.C., *and the carriage on them paid to London;* they will then be forwarded to Africa at the cost of the Mission, and will be acknowledged in "CENTRAL AFRICA" when we hear of their arrival at Zanzibar. The name and address of the sender and a list of contents should be enclosed in each parcel. The next shipping days are **Oct. 22nd, Nov. 19th, Dec. 17th.**

PARCELS RECEIVED IN ZANZIBAR.—The following have been received during June and July; Native Clothing—Mrs. Palmer, Eardisley; Mrs. Duff, Onslow Gardens; Miss Cattley, Mrs. Tripp, Putney Working Party, and Mrs. Vidal, Bideford; Scrap Books from Miss Poole; Six dozen Kisibaus, from Miss Fawkes; five dozen Kisibaus, from Miss Nelson's Training School, Lincoln; Children's Clothes, from Mrs. Wells's Children; Kanzus, &c., from Mrs. Willoughby-Jones, Dumbleton; Pinafores and Frocks, from Miss Louisa Twining; Parcel of Clothing, from Miss Steward, Aylesbury; Clothing, from Miss E. L. Flower; Large parcel of Clothing, Toys, &c., from Miss Russel, Finborough; Kisibaus, Kanzus, &c., from Misses Sheppard; Parcel of Clothing, from Mrs. Potter; Girls Dresses, Kisibaus, &c., from Mrs. Eaton; Six Almsbags, from Miss Isherwood; Church Vestments, from Miss Lowndes; Two Scrap Books, Windsor Sunday Schools. Received for MAGILA—Kisibaus, from Lady E. Clements; Hanley Castle; Algiers; and Box, from Miss Richards.

MAILS leave London for Zanzibar and Zanzibar for London on the same dates, viz., **Oct. 12th, Nov. 9th, Dec. 7th,** but in addition letters are despatched from London every Friday, and are sent on from Aden if possible.

PHOTOGRAPHS.—Church in the Slave Market, Zanzibar, exterior and interior views; Bishop's House in the old Slave Market; Group of Kiungani Boys and some of the Missionaries; Group of Girls with Miss Thackeray; Miss Mills and her Boys; Zanzibar from the Sea; Kiungani House and Cemetery; Mbweni House; Bishop Steere.

Price 1*s* each five for 4*s*. or ten for 7*s*. 6*d*. May be had of the Secretary.

For List of **NEW PHOTOGRAPHS** see Home Jottings.

THE SMALL BLUE BOOKS (1859-73), bound in cloth, price 1*s*. 6*d*., by post 1*s*. 8*d*., and the **Occasional Papers** (1869-82), bound in cloth, 2*s*. 6*d*., by post 2*s*. 9*d*., may now be had of the Secretary, 14, Delahay Street, S.W.

"CENTRAL AFRICA" in quantities from the office of the Mission at 9*d*. a dozen.

All matters intended for insertion in this Magazine should be addressed to the **Rev. R. M. HEANLEY, The Rectory Wainfleet,** and reach him not later than the **8th of each month.** Extracts from Private Letters and notes on all matters touching **Central Africa** will be most acceptable.

MONEY FORWARDED TO AFRICA.—Personal friends wishing to remit money to any Member of the Mission Staff can do so by sending the sum to the Secretary.

The money will be sent by the first subsequent mail.

LETTERS. The Office of the Mission is now at **14, Delahay Street.** All communications from the Southern Province, concerning the Mission, should be addressed to the Secretary, **Rev. W. H. Penney, 14, Delahay Street, Westminster, S.W.**; whilst those from the Northern Province should be addressed to the Hon. Organizing Secretary, **Rev. John Miles Moss, Blundell Sands, Liverpool.**

REMITTANCES.—Money Letters should be addressed "The Rev. the Secretary of the Universities' Mission to Central Africa, 14, Delahay Street, S.W."

All Cheques and Post Orders should be crossed "Drummond & Co."

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PRICE ONE PENNY

No. 11. NOVEMBER 1, 1883.

CENTRAL AFRICA

A MONTHLY RECORD OF

THE WORK

OF THE

Universities' Mission.

Servant of Servants

LETTERS. The Office of the Mission is now at **14, Delahay Street.** All communications from the Southern Province, concerning the Mission, should be addressed to the Secretary, **Rev. W. H. Penney, 14, Delahay Street, Westminster, S.W.**; whilst those from the Northern Province should be addressed to the Hon. Organizing Secretary, **Rev. John Miles Mess, Mundell Sands, Liverpool.**

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All Cheques and Post Orders should be crossed "Drummond & Co."

NEED OF FUNDS.—£1,780 in Special Subscriptions wanted before the end of the year.—The accounts for the second quarter of 1883 have arrived from Zanzibar, and we find that £11,550 is the sum *we must raise this year*; **as against this the regular part of our income is but £9,000.** We hope our friends will remember our venture of faith, and help us out by donations. The necessary rest-time has this year come round for several of the Missionaries, and passages so far amount to £800. (Eight have come home, and ten will have gone out by the end of October, but seven others ought to come home at once.) The new Bishop will begin work with a staff of forty—a number never reached before—and at the same time the number of Africans dependent (wholly or in part) on the Mission was never so large.

Bishop Steere Memorial Fund.

Donations may be paid to the Secretaries, at 14, Delahay Street, or to the BISHOP STEERE MEMORIAL FUND, *at* Messrs. DRUMMOND, *Charing Cross.*

Amount required, £5,000.

Contributions paid or promised up to Oct. 15th, 1883, £2,013 12s. 11d.

ELEVENTH LIST OF CONTRIBUTIONS.

	£	s.	d.
CANTERBURY DIOCESE—			
Munro, Miss	1	1	0
EXETER DIOCESE—			
Champernowne, Rev. W.	1	1	0
ROCHESTER DIOCESE—			
Battersea, S. Mary's Association	2	0	0
Robson, Miss K.	2	0	0
RIPON DIOCESE—			
Sherlock, Rev. E.	1	1	0
WINCHESTER DIOCESE—			
Copeman, Rev. R.	1	0	0
Bournemouth, S. John's, Moordown	1	1	0

Miss J. C. Randolph, Dunnington Rectory, York, Treasurer of the CHILDREN'S FUND, acknowledges the following for SEPTEMBER, 1883:—

	£	s.	d.
Folkstone, S. Mauswythe's Guild Girls	7	0	0
Frere, Mrs. T. E.	3	10	0
Hascombe	6	0	0
F. M.	6	0	0
James, Rev. John	2	0	0
Niton, I. of W.	10	0	0
Williams, Mrs.	5	0	0
Yarmouth, I. of W.	7	0	0
Young, Miss L. per	8	0	0

*** ALL OFFERS TO PROVIDE FOR CHILDREN SHOULD GO TO MISS J. C. RANDOLPH.

The Secretary acknowledges the following sums received for the Mission from September 15th to October 15th 1883:—

O, M, or L signifies Offertory, Meeting, or Lecture.

	£	s.	d.
BATH AND WELLS DIOCESE—			
East Brent Working Party ..		10	0
CANTERBURY DIOCESE—			
Walker, Rev. T.	1	0	0
Alcock, Rev. J.	0	5	0
Worsfold, C. K. Esq. (1882 & 1883)	10	0	0
Janson, Miss, per (*Nyassa*)—			
Anderdon, Misses .. 10 0 0			
Cockcroft, Dr. .. 3 0 0			
Lowder, Miss .. 0 2 6			
Martyn, G. 0 3 0			
Murray, Rev. F. H. 5 0 0			
Parr, Mrs. 1 1 0			
Wigram, Lewis, Esq. 5 0 0			
Wilson, J. E. Esq. 10 0 0			
	34	6	6
Folkestone, St. Saviour's	0	14	6
CHESTER DIOCESE—			
Hughes, Miss M. A.	1	0	0
Hassall Green Mission Church ..	0	11	6
Upton .. .. O	3	11	1
Over Tabley .. .. .. O	5	14	1
CHICHESTER DIOCESE—			
Wardroper, Miss F.	0	3	0
Soames, Miss (*don.*)	10	0	0
George, Rev. J.	0	10	0
Robertson, Miss (1882 and 1883)	1	0	0
DURHAM DIOCESE—			
Seaham Harbour (per S.P.G. for '82)	2	8	1
ELY DIOCESE—			
Over .. .. O	3	4	9
" Miss Hawkes	0	2	6
" Miss H. Dixon	0	10	0
Pampisford .. .. .. O	5	5	4
Hoakliffe .. .. .. O	5	12	0
Bullock-Webster, Rev. G. R. ..	0	10	0
EXETER DIOCESE—			
Lundy Isle (per Miss Heaven) ..	1	4	0
Tallaton .. .. .. M	2	7	7
North Huish .. .. .. O	4	3	0
Shute .. .. .. O	1	15	1
Bartlett, Major-General	1	1	0
GLOUCESTER & BRISTOL DIOCESE—			
Walker, J. Esq. (5 years' subs. in advance)	10	0	0

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CENTRAL AFRICA.

Our Bishop.

IT is with deep thankfulness and gratitude to Almighty God that we are able to announce that the Bishopric has been accepted by the Rev. CHARLES ALAN SMYTHIES, M.A., Vicar of Roath, in the Diocese of Llandaff. Mr. SMYTHIES graduated at Trinity College, Cambridge, in 1867, and afterwards proceeded to Cuddesdon Theological College, and was ordained Deacon in 1869, and Priest in 1871. His work at Roath, which has a population of 22,000 souls, has been a truly missionary one, and fills us with the highest hopes for the future of our Mission.

Nyassa News.

"There is a tide in the affairs of men, which, taken at the flood, leads on to fortune."

WE are able this month to give our readers good tidings of our brave pioneer, the Rev. W. P. Johnson, and his work in the Nyassa country, news which we are sure will move all hearts to a ready expression of practical sympathy. The very fact that he writes from the vicinity of *Magomero*, the place so dear to our early friends, will awaken a widespread interest in plans that have perhaps seemed to some hopelessly long of accomplishment, and the clear scheme which he lays before us, comes on authority that cannot be gainsayed. Once more Livingstone's cry "*I leave it with you,*" re-echoes in our ears, and surely we dare not as Christians and Englishmen be deaf to the appeal. We *must* have men and we *must* have means, and we do not doubt that He who has so guarded and guided our pioneer, will also move the hearts of many at home to spend and to be spent in this service. We earnestly appeal to our readers for liberal donations to our Nyassa Fund.

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"My Dear Professor Burrows, "*July 29th*, 1883.

"I now first have an opportunity of replying to your kind letter, just received, of February 5th. I trust for our own sakes, that you and other friends of our work are now in fairly regular communication with us. Dear Maples, by a circuitous route, sent one letter about Christmas time, in which he said there was a box full of letters for me at Masasi, but I have heard no more of them. I summon courage from your way of writing, to think that you will give me the benefit of the doubt, as to my operations in the new country, the subject has hardly been out of my mind a minute. How are we to live properly and work properly on the East Coast? From the moment we arrived here, I saw that it was not a very good spot as to people and soil that we could find, that in all as to a station, the Gwangwara must be considered, and the Masasi raid has called the attention of English people to these ravages. Then again, the station must be in easy communication with the lake steamer, *i.e.* must be near a harbour, for long I inclined to a station above Losewa, to the north-east where there is rice, but then this is far from the Gwangwara as to influencing them, but near as to their raids, indeed now they have come to Mount Zomba. Gradually another idea grew on me, and has grown and grown, till I am almost afraid to let it out, it may be so incredible to a general gaze. I hope then you will pardon me if I lead up to it by the reasons; that to affect the East Coast, we must be pretty near the Gwangwara; to get regular stores we must be in the steamer track; to do mission work we must be at a centre; to have a good school we must give the boys congenial employment, the only employment they have is fishing, paddling; in short, boating, not cricket—we must train them if possible to do what is wanted, now the Nyassa and Tanganyika steamer wants hands—to thrive we must be safe from the Angone (Gwangwara); last not least, we must have healthy life. To give an answer is like answering an enigma, and I look at it up and down, night and day, till at last I thought, "*Couldn't we have a training dhow?*"—a really large one moored in Mbampa harbour, out and out the best on the lake, where the steamer MUST pass, each trip, the centre of the lake, but five easy days from the Gwangwara, one day from Makitas and his sub-chiefs, where the coast villages are thickest, but one short steamer day from Chiteji's, and a fair local population; as to convenience, already it has been twice visited for shooting—Captain Gowans, in charge of the *Ilala* steamer, pressed me to shift thither. You spoke of the feasibility of getting a good sailing boat; in addition to this we might have some native canoes, and perhaps other boats, gradually perhaps too, seamen could be found

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to teach them to be something of sailors, at any rate, no boys would object to canoe and fishing work, others too, might be useful to those coming to shoot. As to health, all agree that life in the steamer is (wettings apart) healthier than life on land. The price of building such a vessel on the spot would not be great, and if we were cramped for room, we might have some part of the work on an island near the mouth of the harbour. The work that might be done from thence, I cannot dwell on, I only pray that in thus taking up your attention, I shall find some regard for an humble effort to make something of the native youth, who now sit on the sand wretchedly, witchcraft within, and Gwangwara without. Further details depend on the volunteers forthcoming. As I write this, I know not of our having a Bishop, but I have not yet had June and July's mail. I trust to be laying it before him *in person* at Zanzibar soon after you get this.

"I remain, your obedient Servant,

"W. P. JOHNSON.

"N.B.—Freight from Quilimane and Matapa, to Chiteji's alone, is over half my bill, this should be much lessened at Mbampa, where the steamer must stop two days to wood; I should mention too, that carpenters at Jumbe's and Makanjila's have built two or three dhows in the last year."

(*From a Letter to* Mr. Moss). "NEAR MAGOMERO, *August* 1*st*.

"There seems to be some misconception as to my communications, etc., since December last, the *Ilala* steamer has called fairly regularly. The account from the Liverpool Committee which I have before me, shews it called at Chiteji's village in December, January, February, and April, and each time I have written to those in authority as well as home letters. I made enquiries on reaching here, and it appears that (1st) the December mail was left behind at Blandawe till January, of which I was informed on the return trip, and (2nd) that the February mail from Quilimane, miscarried at least as to Mr. Moir's letters, probably so as to mine. I have visited two neighbouring tribes, but otherwise have been one and a half years in one African village, supposing myself to be in active communication with home, when I see in the May report, that the last heard of me was dated September, as I was off across Africa. You write kindly about a boat. I do trust Mr. Heanley has received the description I sent home in April. Captain Gowans in charge of the *Ilala*, dictated it as what he considered best adapted for our purpose, as it could be beached—the *Hagar* of Mr. Cotterill could not. Captain Gowans died

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last trip, and I cannot remember all particulars; it was to be whale-built, and if possible centre-board, but there is no one so good a judge here now. Nobody can be gladder than I am of the growth of work at Zanzibar and Magila, but I think it is a matter for protest when some speak of Nyassa work, and that to the great Yao towns up here, as if it were a new branch of the Mission. I am clear of two things, the platform representation of the Mission, its origin and the whole look out of the Mission (when I came out it was to Mataka's and Nyassa), and secondly that Bishop Steere, while realizing the grand work done north and in Zanzibar fully backed me, and in his June letter promised that Geldart and a Kaffir Catechist should if possible come to me after last Christmas. The east coast of the lakes is *the* place to fight the slave trade, and to influence, if it is at all possible, the Gwangwara, and so the whole country from Nyassa to the sea. Might not a new Bishop perhaps in coming out, enlist the sympathy of a body of engineers, who might send engineers, as the Guild of St. Luke do doctors. Again he felt that any responsibility on the Missionary at the lake as to the steamer, was too hard a pull. I for one should feel it out of the question, but I question if we should not be able to get navy men as volunteers, and if as Professor Burrows suggested, respectable sailors could be sent out for the boats, the steamer might be worked almost as a separate station, if one can use such a term, while arrangements could doubtless be made with the trading company, by which (1) we could help them as to cargo, (2) they us in case of deaths, &c. with skilled assistance. In the account since December last, I see £186 is the sum paid for steamers, out of £248 total account, this includes of course, freights from Quilimane to Blantyre, as well as the upper carriage that a lake steamer can do. Please think this over, I do fear that we may suffer from spending here and there, instead of boldly contemplating the whole, and realizing the importance of a station on the east shore. I daresay some may think that I am rushing on ahead, whereas I am only getting materials. We hadn't mastered the situation at Magomero; perhaps at Masasi no one could have forseen the present trials, see Livingstonia left alone nearly now. I have written to Professor Burrows, urging our building a large dhow as a store ship in Mbampa harbour, at the middle of the east coast, perhaps a school too, no natives would then fear to build on the shore near, let alone an island at the harbour mouth. Of course this all wants men and money. Ladies seem ready to come, and I hear of some men. We want our Bishop's signal. The steamer ought to be larger than the *Ilala*, to fully cope with the furious south wind. I had a good opportunity of judging of the young men at

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Chiteji's in this my last trip to the Wabena. I now hope to see the part of the eastern shore I haven't yet seen, and then to go through the Gwangwara country to the coast. The Gwangwara live only three days from Mbampa and nearer yet there is a large town under a chief named Amakita. I am afraid I am journeying on about Nyassa and shall weary you, as the sea of human souls here is a wider tract to traverse than the lake shore.

"Yours sincerely,

"WILL JOHNSON.

"N.B.—I hope to be in England in four or five months, and to have time to prepare myself then for Nyassa if it may be."

"NEAR NYASSA, NEAR MAGOMERO, MANDALA,

"DEAR MR. WALLER, "*August 3rd*, 1888.

"I must acknowledge with many thanks your letter on the question raised by the Masasi accident. I think criticism, favourable or otherwise, would be impertinent on my part, but not so perhaps the general impression left with me after considering it. I as little as Maples, &c., expected an attack on Masasi, and I don't think we were blind to any obvious signs. I had, indeed, sometimes thought the slavers might put the Gwangwara on the Masasi road, but my fears seemed groundless. However, nearer here, I had been compelled for six months previously to realize the question of self defence, as others are doing now. * * * On this line of work I would propose that slaves from Nyassa should be sent back there. Very many would find their way to their homes; some would be identified and something heard of their antecedents; and the people here would see that our hostilities to the slave trade were in their interest. Many would remain on the hands of the Mission (but not so many), and it will be asked what is to be done with them? * * * I am afraid to recommend the slave settlement, otherwise feasible, above Losewa; but another plan I have ventured to draw out, partly to Prof. Burrows and partly to Mr. M. Moss, viz.: to occupy Mbampa, out and out the best harbour on the Lake where the steamer must call each trip. To do this effectually; to build a *large* dhow to act as a store and training ship, to be in general anchored in the bay. With this as a refuge and the lines of hill round, a settlement could be made secure, or fairly so, from the Gwangwara, but three days off. While it is so near to them that a Kaffir Catechist could be got, as Bishop Steere suggested and thought he could do, we might easily open work with them, and I hope now on going down

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overland to the coast to learn more how such a proposal would be received by them. We might have school on board this dhow. * * * From thence Mission tours should be made North and South, and married Catechists (Kiungani boys) at the bigger places, Chiteji's, &c. I could pray that over and above this there might be a steamer: of this I have written most fully to Mr. Miles Moss. Bishop Steere was against it as it could be managed at present, and so all experience shows here, but with the growth of traffic (the 'Ilala' can't possibly do it all) might not a steamer be started almost as a separate station? I mean with an organization complete in itself. *Is a guild of engineers out of the question, such as might send an engineer, as the Guild of St. Luke's do send doctors to Mission work?* * * * By its means and the boats each town could be visited monthly by an ordained man, and thus the work extended to the whole East coast. Many would not realize that such a plan would perhaps affect more Yaos than any others, as we might gradually extend work through natives (if only an A. B. C. school) to M'Ponda's, Makinjila's, Chiwagulu and Unyanzo, the two big towns but one day from the Lake.

"Of course all this wants men and money, above all the hearty approval of our Bishop that we so anxiously look for. I shall (if permitted to make the journey I now propose to Zanzibar) be able to lay before the Bishop a view of all the East coast of Nyassa, and its bays and headlands, now mapped by Mr. James Stewart, also its tribes and languages, and I may say its political relations. I fear I have been rather lengthy, but I have been peering about and thinking where the opening is incessantly, and believe you will sympathize, although probably criticise. Of course, at every turn, masses of considerations turn up, which I cannot even refer to here.

"Ever yours, &c.,
"W. P. JOHNSON."

And in a note to the Editor of "Central Africa," Mr. Johnson adds:

"This may seem to you wild scheming, but to me it seems so easy, at least as regards boats, dhows, freed slaves, (for those who could and liked, to return to their own chiefs, the rest to settle round the Mbampa harbour, or on the island at its mouth), and the school; and what is more, it is a reasonable growth from the very title of the Mission, 'Bishopric to the tribes by Lake Nyassa and the Shire banks,' as well as of Bishop Steere's views. I wish you could pay us a visit.

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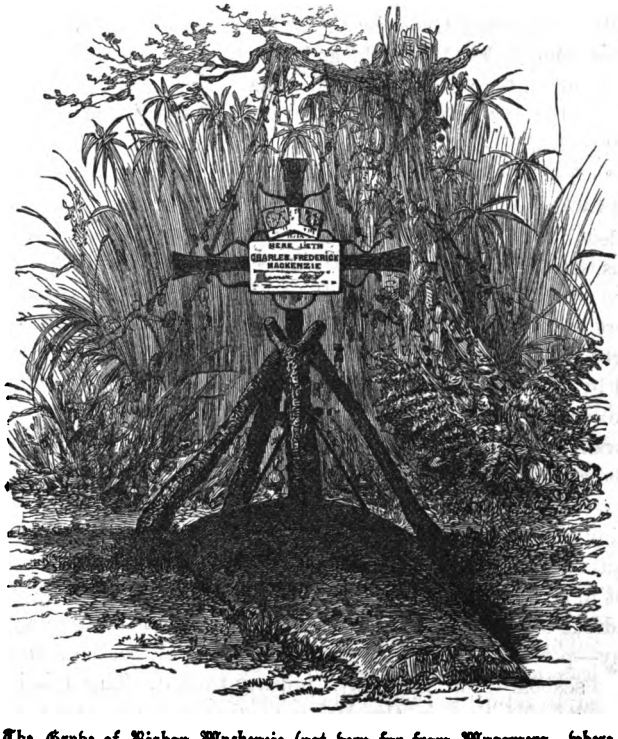
here. Most of the language usually applied to the Nyassa, might be suitable to the upper Congo or the far interior, but not to the lake. Fancy sixteen Europeans at worship yesterday. The L.M.S. at Tanganyika intending to draw most of their supplies by this Nyassa route, a large station just opposite Chiteji's with three or four Europeans, the same at the north end, and a steamer running from Blantyre to Quilimane in but twelve days, and let me add a gentleman shooting now at Mbampa, the very place where I want a station. If we don't look out people will come here *yachting*, before we are in trim! You may wonder that I do not give particulars of work. It has not gone back. On my excursion to the Wabene, I saw much of the life of my catechumens, the knowledge was not very cheering, but very useful. A good native teacher and his wife could under the system I have sketched, do work at Chiteji's, even better than a European. All honour to the Scotch Mission for what they have done, though they had queer times at first."



The Grave of Bishop Mackenzie (not very far from Magomero where Mr. Johnson wrote the Letters we publish this month).

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East African Slave Trade.

AT the request of several friends of the Mission we reprint from the *Times*, of August 14th, the following letter from Rev. CHAUNCY MAPLES to the Secretary of the Anti-Slavery Society:—

"DEAR MR. ALLEN, "MASASI, *June 11th, 1883.*

"Although such a short time has elapsed since I last addressed you on the subject of the slave trade in our district, I venture now to send you another letter, having recently gained some fresh knowledge on the subject which I think will be useful to you. I returned about ten days ago from a short excursion in the Makonde country, and while I was there I made close inquiries as to the present state of the indiarubber trade throughout that region, with more particular reference to its bearing on the nefarious traffic in slaves. The whole of the Makonde plateau, which has been so well described for us by Mr. Thompson in one of his excellent papers published by the Royal Geographical Society, is rich with the indiarubber vine, and, consequently, a thriving trade in the valuable commodity has grown up between the Makonde people and the Banians at all the coast towns from Lindi to the mouth of the Rovuma. The indiarubber is this year being sold at Lindi at the rate of 20 balls of the size of a small apple for $1; at Mikindani nearly double the quantity is wanted at the same price. The Makonde take the indiarubber in large quantities to these coast towns and exchange it for the cloths, brass wire, and powder most coveted by the Yaos and the up-country slave catchers. With these cloths, &c., they return to their villages and there await the great Yao caravans as they pass down to the coast. In these caravans there are generally to be found ivory, tobacco, and slaves. The slaves are all bought by the Makonde for the cloth stored up in their houses and are used by them for tilling the ground, the Makonde being famous for the large crops they raise and for their diligence in cultivation. When the caravan has thus disposed of all the goods which would be contraband at the coast and would expose it to dangerous contact with the authorities, it proceeds with its tobacco and ivory to Lindi, Sudi, or Mikindani, and sells them off without fear of suspicion. Thus 'legitimate trade' in the shape of indiarubber is being at present made to fit in conveniently with the traffic in slaves, and it is true that of the hundreds of slaves brought down to the coast districts from Nyassa very many—perhaps the majority—are now sold off to the tribes adjacent to the seaboard, but a few days' journey from it. That this is the case at the present time in the Makonde district I can vouch for by the evidence of my own eyesight, for not only do all my native friends here-

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abouts and at Newala concur in giving this account of the state of affairs, but also I am able to tell you that during the seven days I was in the Makonde towns I met two large caravans from Mtarika's and Mataka's disposing of their slaves exactly in the way described. In one village where we had intended to rest for the night we were informed that we should not be able to buy food for our men with cloth, but if they wanted food they must go into the woods hard by and cut india-rubber, and that then the villagers would give them food in exchange. The one thought of the Makonde at present is to fill their houses with cloths, so as to be able to buy Yao and Nyassa slaves from the caravans that are now passing in large numbers through their country; and those cloths they can collect in sufficient quantity if only they are active in applying the knife to the indiarubber vines which help to form the dense tangle of thicket and forest in which they live.

"While, then, this Makonde district is a favourite route at this time for the Nyassa caravans proceeding to the coast towns situated to the extreme south of Seyid Barghash's dominions, another road further to the north is also much frequented. This is a route which reaches the coast near Kiswere, a large harbour halfway between Lindi and Kilwa. It is the general belief that the slaves taken to the neighbourhood of Kiswere are not shipped off from the coast, but are sold in ones and twos to the coast Swahili and to Kilwa people, who employ them on their 'Shambas.' As soon as a large caravan arrives men are sent by the caravan leaders to apprise likely purchasers of the fact, and these come from all sides to make their bargains, as to a slave market. Of course, before the thing can get very public and reach the ears of those who are pledged to stop such proceedings the slaves are all sold off and the caravan is on its way back to Nyassaland. One wishes something could be done to coerce the Kilwa people and force them, if not to respect, at least to dread, Seyid Barghash's power. It is the Kilwa coast people who do more than all others to foster the slave trade in these latitudes. It is scarcely too much to say that the Magwangwara, who are now sweeping the country far and wide with such terrible results, maintain their raids and prosecute them from year to year, knowing the ready sale they will find for the slaves they carry off at the hands of the Kilwa people. When my colleague, Mr. Porter, was staying in the Magwangwara villages last December, endeavouring to ransom the people they had carried off from our own village in September, he met there two large parties of Kilwa people buying the slaves that the Magwangwara had collected in readiness, many of whom were Yaos and Makuas who had been carried off from Masasi in the very raid that cost us so much distress last year."

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The Drug Fund.

"MKUNAZINI, ZANZIBAR,

"DEAR MISS PHILLPOTTS, "*13th September, 1883.*

"Let me thank you and all your subscribers for the very munificient supply of quinine and other necessary drugs. They have been unpacked to-day, and they really rejoice our hearts. You will have received by this time a second list of wants from the Drug Fund. I should have sent it direct to you had I had your answer to my first letter; but there was a certain awkwardness in my mind in writing a second appeal before I had had an answer to the first. And yet these things were all so urgently needed and were being so constantly asked for at Kiungani and at Mbweni that I needs must try to get them. I was, I confess, encouraged to write that second letter by hearing from Mr. Williams, when he came out, of the prosperous state of our Drug Fund.

"We have really had a very sickly season amongst the natives as well as the Europeans lately. I am sure your subscribers would redouble their efforts to help us if they could only see with their own eyes the poor little things that come creeping up for "dawa" (as they call all medicine, from a pill to a poultice). We have lately taken in the tiny little fellows from a slave dhow—such *mites*, to be torn from home and country! They are sweet little fellows, but they must have gone through a great deal in their short lives; now that they have been with us for a few weeks they are learning to smile, but at first their little mouths wore a very sad expression. One is a perfect little *skeleton*, but with care and cod-liver oil and Parrish's chemical food he is improving visibly. The mention of Parrish reminds me that I promised Miss Mills I would beg for some large bottles of that valuable medicine for her. She gives it most carefully only to those who really need it, but the *miserable* state of health in which some of these poor children come to us makes one anxious to give them every possible help. Hitherto I have spoken chiefly of our native patients, but I must put in a plea for some cocoa or cocoatina for our Missionaries themselves. When they come down from the mainland, pulled down and weakened by the hardships of life at the up-country stations, we find a cup of cocoa at night a real boon. So, if your funds will allow it, we should be really grateful for a good supply of both Parrish's chemical food and of cocoa.

"Again thanking you and your subscribers for your generous and ready gifts,

"Faithfully yours,
"MAY ALLEN."

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Investiture of the Sultan of Zanzibar.

REPRINTED FROM "THE TIMES."

A CORRESPONDENT sends us the following account of the Investiture of His Highness the Sultan of Zanzibar with the Grand Cross of the Order of St. Michael and St. George :—

"At nine o'clock on the morning of the 14th of September the captains of the eight British men-of-war in harbour, each in his boat with ensign and pennant flying, arrived off the Consulate, followed by Admiral Sir William Hewett in his barge. Sir John Kirk, the Consul-General, embarked with the Admiral, who was attended by midshipman Brownrigg, a cousin of the poor fellow who was killed in 1881 by French slave dealers at Pemba. This officer bore the Insignia on a velvet cushion. When the *cortège* had embarked, the leading members of the British community, both European and Indian, proceeded through the streets to await its arrival at the pier head, opposite the palace. On nearing that point the captains' boats shot past in succession, landing the captains. Last of all the Admiral's barge drew up, when Sir William Hewett and Sir John Kirk also landed, followed by midshipman Brownrigg, who acted as King-of-Arms, bearing the Insignia as before. The Sultan's troops and band, which were drawn up under General Matthews on either side of the square, saluted them as they approached the vestibule, outside of which they were received by the Sultan and a large retinue of the leading Arabs. The Admiral and Consul-General proceeded forthwith to the reception room, round which the audience formed, and the ceremony began. His Highness stood at the further end of the saloon, having Sir W. Hewett on his left and Sir John Kirk on his right, the bearer of the Insignia standing by the latter. Down the left side stood naval officers, captains of ships, and some of their chief officers; on the right, next to Sir John Kirk, the Sultan's brothers and relatives, several of the principal Arabs, other officers, and Europeans. Then Sir John Kirk, advancing towards the Sultan, informed him in English what the motives were which had induced Her Gracious Majesty to confer upon him the distinguished decoration wherewith he was to be invested that day. The same was read out, in a loud voice, in an Arabic translation carefully prepared for the occasion. Sir John Kirk next read out his warrant to act for the Queen in this, and to do for her, what Her Majesty would herself have done had His Highness been within her realm. Sir John then handed to His Highness the Royal Warrant, placed over his shoulder,

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in due form, the ribbon and badge attached, and pinned to his coat the Star of the Order. The Sultan seemed much moved, and acknowledged in the most gracious manner the honour which had been done him and the manner in which it had been conferred. Coffee was then served, and the company descended to the vestibúle accompanied by His Highness wearing the Insignia in the presence of the assembled throng around the palace. The Sultan behaved admirably throughout the ceremony, and from henceforth Orders will have a new value in the eyes of the Arabs and the people generally in these parts. His Highness has received decorations before from France, Turkey, and Portugal; but these were all presented to him at his own request in a private room without any ceremony, and, if we mistake not, this is the first time that he has consented to a public investiture. At the time of the investiture on this occasion all the ships of the British fleet fired a royal salute. Several pretty pictures might have been drawn of the different scenes presented by this interesting ceremonial—the square lined by the Sultan's troops; the Sultan and his Arabs descending to the vestibule to meet the Consul-General and Admiral, accompanied by the youthful bearer of the cushion; then the long line of naval captains following in their train. Unfortunately, there was no artist present to sketch them. On the evening of the investiture the Sultan gave a State dinner, the *menu* of which would surprise even the most notable of Parisian *chefs*. Among the removes was the British national 'roast beef with radish sauces,' and the 'ice puddings' were doubtless intended to do honour to the Royal Family and the Prime Minister, being severally set forth in the illuminated *carte* as '*a la* Victoria,' '*à la* Prince of Wales,' and '*à la* Gladstone.' The Admiral and the Consul-General and sixty other guests sat at the table, the Sultan himself being present. The following day his Highness went on board the flagship, where the Admiral, who appears to have acted most graciously throughout these courtesies, did him great honour. All the ships saluted with their big guns as he came off and landed, the ships being dressed with flags, their yards, even to the gallant yards, manned, and the captains of the eight men-of-war ready to receive him on board. The whole affair passed off admirably and with great *éclat*. In the afternoon twenty of the British officials and officers drove to a garden party given by his Highness.

"It is reported that the fleet may have to remain here a month, certainly for a fortnight, as the Ranger has been ordered off to the Seychelles to bring the next mails to Zanzibar. From this it would seem that the ships are to be kept near the cable for the present, and not too far away from the French fleet at Madagascar. These eight

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ships will eat us up; certainly they will drink us dry. Fowls have risen to a rupee each already, and the price will be doubled if this goes on long.

"Referring to Zanzibar under another aspect, our correspondent writes of the rapid advances made there of late. The place, he says, is much improved, trade is prosperous, and the people are living in luxury compared with their condition only a few years ago. His Highness has brought good water in pipes from the interior, which is delivered free to all in the town. This is not only a blessing to the inhabitants generally, but it relieves a vast amount of native labour that was used only in carrying water in pots from the country. He has built many good houses, and made a fine road extending several miles beyond the town. All the leading Indians now drive in carriages in the evening. The people, who never tasted other than cassava root, now eat rice, and are clothed in a way they never thought of a few years back. The electric light is a step, perhaps, ahead of the time, but it shows what is being done under the auspices and with the enterprise of the reigning Sultan, Barghash-bin-Said."

Our African Post Bag.

October 8th.—Letters were received from Misses Bashford and Allen, Mr. Madan, Revs. J. K. C. Key, A. H. Hamilton, F. J. Williams, H. W. Woodward, and W. C. Porter; and from Rev. W. P. Johnson, who wrote from Bandawe and Magomero, the original station of the Mission under Bishop Mackenzie.

Rev. A. H. Hamilton writes:—"I have had a very pleasant voyage, and met with a very pleasant reception. I finished the Swahili exercise book the day before our arrival, but cannot therefore claim to write or speak like a native. I think, however, I shall be able to take the Priest's part in service by Sunday with a little help. The church and its services are excellent, the Mission House the same."

Rev. H. W. Woodward writes from Magila, under date August 30th and September 5th:—"It is now nearly eight months since the Archdeacon left; Geldart and Lowndes gone, and no reinforcements or probability of such so far as I can hear. We are not worse off than other parts of the Mission, still I am anxious to learn when we may expect some one. Now that the special season for work is coming on, I feel how helpless I am. It is most important to carry on the classes both here and in the neighbouring hamlets, but it is so difficult to do justice to them while I have to be storekeeper, accountant, and household manager. Salfey, too, is feeling keenly the solitude of Umba. We

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kept St. Bartholomew's Day as an ordinary red letter day. Monday, being the anniversary of our Bishop's death, we passed over, and then had our Harvest Festival on Tuesday. The offerings of corn were less than I have before seen them, but the offertories of Sunday and Tuesday *in coin* were over £1. This is to be given to the Temperance Society. It was cheering to see the church thronged on the Festival, some 205 altogether. There was a good assembly of chiefs, but they are all in need of the most elementary instruction. My classes with them I hope to recommence in a week or so, if I can manage to get time and am well enough. Wallis is willing to temporarily take charge of Umba and Mkuzi to allow Salfey's return here, but we want a donkey for this purpose of travelling to and fro. Can we have £10 for one, including necessary trappings? It would be a great help."

Rev. W. C. Porter, writing from Chilonda, near Newala, on July 29th, in a long and interesting letter, discusses the difficult question of dealing with released slaves and their ultimate disposal.

The Rev. Chauncy Maples also writes from Newala on July 29th, having arrived there from Masasi on the 21st July. He speaks of the food as plentiful and cheap, the air delightful, and the water first rate.

The Rev. W. C. Porter writes, under date of

"Chilonda, Newala, *July 20th, 1883.*

"Letters will be painfully interesting when they do come after *nearly six months* interval between our last hearing of all in old England. . . . We have moved bodily, *i.e.*, as a colony from Masasi to this place, about forty miles to the S.E., and close to a safe place of refuge on the hills. It has been a great business moving our goods, amounting to 230 men's loads, but I do not know of a breakage, mishap, loss, or theft, which speaks well for the honesty and care of the people, especially as many of the things have been entrusted to the care of the native chief here. Our new residence here is very comfortable and clean in its new state, though only of bamboo staves, clay, and grass, and beaten earth floors. This is a capital place for gardening, and some vegetables sown a few days after I came—last Saturday fortnight—are coming up well. We have already a good school, about twenty-five boys, and a good congregation on Sundays, more than 200 perhaps. This is not quite new ground, there having been a station here in connection with Masasi for some years, though in abeyance for the last year and three-quarters."

The Rev. C. Maples, writing from Newala on *August 19th*, reports:—"that they have received no English letters or parcels of later date from England than February 2nd. They greatly fear that many

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letters for them must have been lost on the way from Zanzibar, and beg to notify this to any of their kind friends and numerous correspondents who may be surprised at receiving no acknowledgment of letters or parcels despatched at the end of February, and by the two or three subsequent mails."

Miss ALLEN writes, Mkunazini, *July 21st, 1883* :—

"Please put a line or two in 'Central Africa' to express my grateful thanks for two cases of sick comforts, such as jellies, beef tea, arrowroot, &c., the gift of Gurney Buxton, Esq., of Catton, who gave to me £10 to spend upon things of that sort. They have just arrived by this mail."

What others are doing.

THE Foreign Office having applied to the Admiralty for the services of Captain C. E. Foot, R.N., he has been granted leave for two years, and is to be appointed Consul in Nyassa and other lake districts for the purpose of suppressing the slave trade and developing civilisation and commerce in Central Africa. Commander C. E. Gissing, R.N., will be appointed Vice-Consul to act as Captain Foot's assistant.

Another equally good appointment is that of Lieut. SMITH to a Vice-Consulship at a station on the East coast.

THE Bishop of Sierra Leone lately paid a visit to Port Lokkoh, the out-lying station fifty miles inland from Sierra Leone, at the head of the river, where Mr. J. A. Alley works as a lay missionary, with Mr. S. Taylor, B.A., an African. The Bishop confirmed six candidates, and writes warmly of this little Mission. The natives of the country are Timnehs, but many Sierra Leone people are settled there as traders.

Home Jottings.

BY the will of the late Miss Dixon a reversion of £100 has been left to the Mission.

THE Post Office Guide for October publishes the following:—"Mails for Zanzibar are despatched *viâ* Brindisi every Friday, for conveyance from Aden as opportunities offer."

WE must ask our child friends to wait patiently till next month for a full account of the arrival in Zanzibar, and bringing to the Mission, of several released slave children. It has been crowded out this month by Mr. Johnson's news.

September 29th.—We were encouraged by Mr. Ramshaw offering to go as Printer. He sailed on October 24th.

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October 1st.—£200 was paid to our bankers from "a Friend." This reads like a generous answer to our appeal for funds.

October 17th.—We have good hope that the Rev. G. H. SWINNY, of Exeter College, Oxford, and Cuddesdon, lately at Isandhlana, will go out with the new Bishop.

ON S. Bartholomew's—the red letter day of the Mission—a clergyman in New South Wales writes to offer himself for work under Archdeacon Farler. From his letter we learn that the wish to join this work is of long standing, and only repressed from a sense of duty.

THE S.P.C.K. have just published a new edition of the Swahili Book of Common Prayer, with Bishop Steere's latest corrections. Through their generous help we are looking to have the Swahili Handbook (also revised by Bishop Steere) ready by 1st January next. We hope that they will print for us "Swahili Stories," compiled by Mr. Madan.

THE BRITISH AND FOREIGN BIBLE SOCIETY have just published the New Testament for us in Swahili, the very last work prepared by Bishop Steere.

Miss THACKERAY and her two African girls sailed in the *Ethiopia* on October 24th.

The state of Miss WORSFOLD'S health has induced her family to recall her home. Miss WORSFOLD leaves Zanzibar on the 30th October.

BY the kindness of Messrs. Carlton and Sons, Horncastle, we are enabled to offer our readers carte-de-visite views of the Slave-Market Church, and Infirmary in the town of Zanzibar, from a fresh point of view; a view of the Girls' School at Mbweni; and likenesses of the two native girls now in England. The two former are from sketches by Miss Thackeray. The price is 6*d.* each, or 7*d.* post free, and early application is requested to the Secretary, 14, Delahay Street.

SEVERAL interesting extracts and letters are crowded out for lack of space this month.

ZANZIBAR HOSPITAL.—Miss DEACON, 8, Orsett Terrace, Hyde Park, will receive contributions from one shilling and upwards.

ADDRESSES OF MEMBERS OF THE MISSION NOW IN ENGLAND.

Archdeacon Farler, Pampisford Vicarage, Cambridge.
Archdeacon Hodgson, S. Mary Arches, Exeter.
Herbert Geldart, Esq., S. Stephen's, Oxford.
W. Bellingham, Esq., St. Boniface, Warminster.
Rev. A. C. Goldfinch, Hawk's Lane, Canterbury.
Rev. W. D. Lowndes, Little Comberton, Pershore.
H. B. Bradley, Esq., Selwyn College, Cambridge.

Mission Life for November contains an interesting "Bird's-eye View" of this Mission from the beginning to the present time.

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	£	s.	d.
HEREFORD DIOCESE—			
Ledbury (Sale of Work)	71	6	0
LICHFIELD DIOCESE—			
Albrighton (*Children's Fund*) ..	5	18	10
LINCOLN DIOCESE—			
Friskney 0	1	1	6
" .. .. .. (*boxes*)	0	8	6
Frith, Rev. A. W. and Mrs. ..	5	0	0
Langton, St. Andrew .. 0	2	16	10
LIVERPOOL DIOCESE—			
Anon..	1	1	0
Moss, T. Esq. (*sub.*)	2	2	0
Stamps	0	7	10
Blundellsands (*boxes*) Michaelmas Collection—			
Holden, Miss G. M. 0 4 9			
Huson, C. W. Esq. .. 1 4 3			
Taylor, Miss F. E. A. 0 5 5			
Gardner, Miss Minnie 1 7 5			
Ellery, Mrs. 0 2 10			
Coe, Mrs. 0 9 11			
Mawdsley, Mrs. W... 0 0 3			
Huson, Mrs. Thomas 0 4 10			
Hughes, Mr. Thomas 0 7 5			
Robinson, Miss Isab. 1 3 7			
Hope, Miss Miriam.. 0 1 10			
Forwood, Miss Lottie 0 2 0			
Pilkington, Miss .. 0 6 8			
Topham, Miss .. 0 3 0			
Weetman, Miss .. 1 16 5			
Clegg, Mrs. 0 1 10			
Orritt, Mr. Henry .. 0 0 11			
Helder, Miss.. .. 1 4 7			
Lease, Miss 0 10 6			
Howard, Mr. Nathan 0 15 5			
Hill, Miss 0 5 1			
Walker, Mr. Chas. H. 0 1 2			
Corder, Miss Mary .. 0 1 0			
Rideing, Mrs. .. 0 2 0			
Swift, Mrs. 0 0 4			
Walsh, Johnny .. 0 1 1			
Rhamer, The Misses 0 11 4			
Stronde, Mr. B. W.,.. 0 1 3			
Eshelby, Miss Edith 0 5 1			
Cunningham, Miss Minnie 0 15 2			
Carson, Miss.. .. 0 2 9			
Stockdale, Miss .. 0 9 8			
Theakstone, Miss .. 1 18 6			
Klingender, Miss .. 0 16 4			
Wilson, Miss Amy .. 0 3 9			
Forrest, Miss .. 0 0 3			
Edmoudson, Miss May 0 7 3			
Dickinson, Mrs. .. 0 1 5			
Huson, Mrs.... .. 0 16 11			
Leedam, Henry, Esq. 0 7 7			
Mawdsley, Mr. Thos. 0 7 4			
Bolton, Mr. Joseph .. 0 18 2			
Reynolds, Miss E. M. 0 3 9			
Windsor, Miss M. C. 0 6 0			
Harding, Miss Fanny and Miss Katie .. 0 4 2			
Lusmore, E. R. Esq. 0 9 6			
Courtier-Dutton, Miss Dora & Miss Nellie 0 6 9			
Creighton, Miss .. 0 0 2			
Dobson, M. Agnes .. 0 0 10			
	20	18	5
LONDON DIOCESE—			
Viner, Phillp and Cecil (*box*) ..	1	1	0
Woodhouse, Miss L.	2	2	0
Jeaffreson, Mrs. H.	1	1	0
A Friend	200	0	0
Woodcock, T. Parry, Esq. ..	5	0	0
Poplar, All Hallows .. 0	3	18	4
Shepherd's Bush, St. Stephen 1	1	13	3
Books Sold 1 18 5			
" 0 5 5			
" 4 0 0			
" 0 1 6			
	6	5	4

	£	s.	d.
LONDON DIOCESE—*continued.*			
Pimlico, St. Gabriel (*Children's Fund*)	7	0	0
NORWICH DIOCESE—			
Smith, Rev. H. (per S.P.G. for '82)	1	1	0
OXFORD DIOCESE—			
Newcombe, Rev. A.	1	0	0
Wood, Miss	1	1	0
Wood, Rev. J.	2	2	0
Randall, Ven. J. L.	2	0	0
Buckland, Rev. W. E. per			
Kennedy, Rev. J. D.. 1 0 0			
Lloyd, Rev. F. L. .. 0 10 0			
Wells, Rev. G. F. (*sub.*) 0 10 0			
2 0 0			
Less for Printing, &c. 1 1 0			
	0	19	0
Cold Ash 0	0	19	6
Steeple Claydon Sunday School..	1	0	0
Wolverton, Holy Trin. 0 8 12 9			
B. M. S. 1 0 0			
J. H. W. 0 10 0			
Boxes 3 9 7			
	13	12	4
Linslade Working Party	2	2	0
Burghclere .. .. .. M	10	10	0
Wootton 0	1	3	2
RIPON DIOCESE—			
Lewthwaite, Rev. G. per—			
Darwin, F. Esq. .. 5 0 0			
Tetley, Misses .. 1 0 0			
A. D. G. 0 5 0			
	6	5	0
ROCHESTER DIOCESE—			
Gregory, Miss	5	0	0
Anon..	0	1	0
Wyatt-Smith, Mrs.	5	0	0
Kennington, St. John-the-Divine Mission Band	1	9	0
Do. do. (*Children's Fund*) ..	8	0	0
SALISBURY DIOCESE—			
Pontings, The Misses	2	0	0
Derry Hill 0	5	2	2
ST. ALBANS DIOCESE—			
Lockhart-Ross, Rev. G. W. ..	1	1	0
Cheyne, Rev. T. K.	0	12	6
Savile, Hon. Mrs. Arthur (*don.*)..	2	2	0
Laindon Hills 0	3	1	7
ST. ASAPH DIOCESE—			
Ffoulkes, Ven. Archdeacon ..	1	1	0
WINCHESTER DIOCESE—			
Maples, Mrs. W.	1	1	0
Copeman, Rev. R.	1	10	0
Kinch, Rev. A. E.	0	10	0
Ockley 0	0	11	10
Hursley (Sale of Work)	10	0	0
Thorpe, Surrey 0	1	0	0
Crondall 0	0	5	0
WORCESTER DIOCESE—			
Wauchope, Rev. D. & Mrs. ..	2	5	0
Bromley, Miss (*Nyassa*)	1	0	0
Darwell, Miss	1	1	0
Jones, Rev. G.	0	10	0
Long, Rev. C. E. (*sub.*)	1	1	0
" " " (*don.*)	1	1	0
Malvern Priory Church Missionary Guild	13	18	4
YORK DIOCESE—			
Mirfield, St. Mary's Sunday School	1	0	2
" St. Paul's " "	1	9	6
Whitby, St. Ninian 0	15	11	0
Askham Richard 0	2	0	8
IRELAND—			
Scarva, St. Matthew .. 0	2	3	6
Bray L	1	2	0
Varachoyle, Mrs.	1	1	0

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PRAYER UNION.—Hon. Sec. the Rev. W. L. B. Cator, Eakring, Rectory, Newark. Friends wishing to join will be welcomed. Copies of the prayers will be sent to any who may wish to have them, but who may not be prepared formally to join the Union.

SIXPENNY ASSOCIATION.—The Secretary, **Miss S. Phillpotts, 3, Oxford and Cambridge Mansions, N.W.**, will be glad to hear from any ladies who may be able to join in the work of the Association. The fund provides medicines and comforts for the sick connected with the mission. Now that we have one Medical Missionary, and hope soon to have a second, a large increase in this fund is aimed at.

LADIES ASSOCIATION (C. A. M.) Treasurer, **Miss E. Maples, 10, Cleveland Gardens, Hyde Park, W.** Patterns of work and information as to the ways of helping may be had from,—

Miss M. S. Hodgson, South Bank, Altrincham.
Miss E. Leslie, Bourdon House, Davies Street, Berkeley Square, W.
Miss Fawkes, 94, Gloucester Street, Warwick Square, S.W.

Any quantity of Native Clothing is eagerly **BOUGHT** by the rescued Slaves at Mbweni. The proceeds would go to the Mission Work.

"African Garments, How to Make Them," is the title of a paper prepared by our needle-work secretaries. Sometimes articles of less useful sizes and made after a faulty pattern are sent out. Second and Revised Edition just issued.

A much greater number of garments is required than hitherto.

Some of our stations are loud in their requests for more.

CHURCH NEEDLEWORK.—There is a long list of wants for different Churches. Volunteers for this work will be cordially welcomed. Full particulars gladly sent on application to **Miss Lowndes, Little Comberton, Pershore.** Miss Lowndes will be grateful if donors through other sources will kindly let her know what they are sending out, so as to avoid duplicates being given.

PARCELS for the Mission or the Missionaries should be sent to Messrs. G. C. Scrutton & Co., St. Dunstan's House, Idol Lane, E.C., *and the carriage on them paid to London*; they will then be forwarded to Africa at the cost of the Mission, and will be acknowledged in "CENTRAL AFRICA" when we hear of their arrival at Zanzibar. The name and address of the sender and a list of contents should be enclosed in each parcel. The next shipping days are **Nov. 19th, Dec. 17th.**

"CENTRAL AFRICA."—Friends can help us by asking local booksellers to order a few copies, to be left for sale on the counter, with a promise that unsold copies shall be paid for. This method is worked by some of our friends with success.

MAILS for Zanzibar are despatched via Brindisi, every Friday, for conveyance from Aden as opportunities offer.

NEW PHOTOGRAPHS (from Negatives just received from Zanzibar) may be had of the Secretary. Price 7*s.*, or 1*s.* each.

1 and 2.—Two views of Traction Engine, with Mr. Bellingham and Native Workers.
3 and 4.—Two views of Nursery Children, with Miss Bashford.
5.—Mbweni Group of Girls, with Archdeacon Hodgson, Miss Thackeray, and Miss Bartlett.
6.—Group of Elder Boys, Kiungani, with Messrs. Key, Madan, Geldart, &c.
7.—Group of Younger Boys.
8.—Kiungani School.
9.—Interior of Kiungani Chapel.

Also Photographs of Bishop's House, Slave-Market Church, interior and exterior, Miss Mills and Boys. Bishop Steere (a new and admirable one), Cabinets, 2*s.*, Carte size, 1*s.*, Large Panel size, 7*s.* 6*d.*

An Engraving of Bishop Mackenzie, beautifully printed on toned paper (size 10in. by 6in.) 1*s.* each. There are also a few original Autographs of Bishop Mackenzie to be sold for the benefit of the Mission Funds at 1*s.*

THE SMALL BLUE BOOKS (1859-73), bound in cloth, price 1*s.* 6*d.*, by post 1*s.* 8*d.*, and the **Occasional Papers** (1869-82), bound in cloth, 2*s.* 6*d.*, by post 2*s.* 9*d.*, may now be had of the Secretary, 14, Delahay Street, S.W.

"CENTRAL AFRICA" in quantities from the office of the Mission at 9*d.* a dozen.

All matters intended for insertion in this Magazine should be addressed to the **Rev. R. M. HEANLEY, The Rectory Wainfleet,** and reach him not later than the **8th of each month.** Extracts from Private Letters and notes on all matters touching **Central Africa** will be most acceptable.

MONEY FORWARDED TO AFRICA.—Personal friends wishing to remit money to any Member of the Mission Staff can do so by sending the sum to the Secretary.

The money will be sent by the first subsequent mail.

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CENTRAL AFRICA.

The Slave Routes of Equatorial Africa.

BY the kindness and generosity of J. STEVENSON, Esq., F.R.G.S., we are enabled this month to present our readers with a *gratis* copy of a Map, illustrating the Slave-trade Routes of Equatorial Africa. We commend it to the serious study of all our friends. The red lines marked throughout this map may be truly said to be traced in blood! They represent the terrible journeys of the slave caravans to the coast, or to their destinations, amongst slave-trading native tribes, for it must be remembered that the natives themselves are very often cruel and despotic slave-traders, and therefore nothing but the Christian faith, heard, understood, and heartily embraced, can ever really uproot the vile traffic in human flesh and blood. We are thankful to add, however, on the authority of Mr. FELKIN, of the C.M.S., that one red line may be expunged from this map, viz., that drawn from Lado to the interior of Africa. Owing to the humanizing influences of the European Governor, Dr. EMIN BEY, the slave trade has been entirely suppressed in the Equatorial Provinces of Egypt, of which Lado is the capital.

The Children's Corner.

AN ARRIVAL AT ZANZIBAR, BY MISS ALLEN.

I DO not know whether any one else will give you an account of our visit to the Consulate to bring home some of the large party of slaves brought here by Mr. Cutfield (of H.M.S. Undine), but I feel I must sit down while the whole scene is fresh in my memory, and write to you about it. We set off directly after our early dinner, and when we arrived at the Consulate we found the whole party of 103 had gone round to some shady spot at the back to be photographed. In two or three minutes they all reappeared—oh! such a ragged regiment! One boy with nothing in the world on but a very shabby portion of a small ragged hand towel, tucked into a string back and

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front. Some with one odd scrap of clothing, some with another. Two or three of the French Mission were on the spot ready to take some of the party, but Mr. Holmwood (the Consul) told Mr. Jones-Bateman that our Mission should have as many as we could take. The French Sisters charitably took into their hospital one poor woman who was quite mad, and whom the doctor thought to be dying. It was a comfort to think that those whom we could not receive would be cared for and brought up as Christians. I wish I could picture the whole scene. There is a long and deep verandah along the side of the Consulate facing the sea, and there is a broad terrace between that and the sea. Moving up and down this terrace was a motley assemblage. English naval officers in uniform, sailors in white duck, the French Fathers in wide priestly cloaks, our own party, and Mr. Holmwood and the Consulate doctor, and to give a character to the scene, a sprinkling of natives in flowing dresses and turbans—some the interpreters and some the servants of the Consulate. There beneath the shelter of the verandah stood or crouched this party of released slaves. Let no one imagine they were rejoicing in their freedom. Poor things, their prevailing state of mind seemed to be one of complete bewilderment. They had been for some little time in the custody of the sailors, and had evidently been very kindly treated. It was quite touching to see the smallest of all (an infant of about two years old, without one scrap of clothing), clinging like a little frog to one of the sailors. He couldn't be pacified away from him, and cried nearly the whole way home at being parted from him. All the children were entirely free from any fear of a white face, and seemed ready enough to nestle up to us and cleave to our skirts in a very confiding manner. Miss Bashford chose out three of the smallest girls as her charges, and Miss Mills decided upon taking ten. She was choosing them out when I put in a plea for two little fellows, just because they looked so miserably thin and wretched that I couldn't bear to leave them behind. So finally, we selected ten, and the Consular interpreter came to mark off on his list of names those whom we had undertaken the charge of. Mr. Key had been written to, and had asked for seventeen, but he was just recovering from a slight attack of fever, and could not come in to choose them himself. We noticed that the children all gave Arab names, but they are most of them of the Makua tribe, and we shall doubtless hear their own African names when they have been with us a little time, and have learnt to feel at home. Once the names were marked off we were requested to take them away with us. I think I shall never forget that walk! Of course, as they were utter strangers to the place and to us, and had no reason that we knew of for wishing to keep with us, there

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was some cause for anxiety lest we should lose some of them on the way—all the more so that their Swahili was so limited we could not be sure of making them understand a word we said to them.

I headed the procession, leading by the hand one of the little tribe, who really was almost a skeleton, and who had on about as ragged and as scanty a garment as I ever saw worn; then I had at intervals to make a dive after one or other of the others who were getting in front of me, for I felt our only chance in the crowded streets of Zanzibar was to keep them well within reach. Miss Townsend came in the middle with one in each hand, and Mr. Jones-Bateman and Miss Mills brought up the rear. About half way home we came upon a woman selling native cakes. So I cleared her stall at once, and made up the deficiencies with those of another sort that she had in the background. Then we went on our way once more, and I was much amused by being presented by two of the little fellows with their half-eaten cakes, whether they found eating and walking too much to attend to at one and the same time, or whether they thought it improper to eat in the streets, I cannot say, but I thought their entrusting me with their treasures a really touching mark of confidence. Very soon afterwards we were startled by four huge camels, which silently and unexpectedly strode round a corner, and were right upon us almost before we saw them. They went stalking on with their noses high up in the air, apparently quite unconscious of anything beneath them. As for the children, the camels seemed quite above their range of vision, and they came along so silently on their broad soft feet, that I don't wonder the children didn't see them. I dragged one child almost from under the first camel's feet, and really in the narrow street we had hardly room to get out of the way. The poor little mite I had dragged away when it lifted up its eyes and saw the huge beasts coming at us, sank down helpless and amazed on to an array of cassava that was put out along the side of a house for sale. I was nearly in the same predicament myself, and I suspect we disarranged all the orderly heaps put out for sale at a pice each, but when the camels were safely passed, and nobody was hurt, I laughed so at the adventure that the owners of the cassava could do nothing but laugh too, and nothing was said about the damage. A little further on, and we all had to clear out of the way again in a great hurry to allow a magnificent Arab with turban, cloth joho, &c., mounted on a white ass, to pass us. He was preceded by his slave, a literal "running footman."* We next had to draw up to allow a string of laden donkeys to pass us. One of these, just as he was close to us, gave a loud sneeze which startled the poor

* 1 Samuel, xxii. 17.

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children far more than the camels or the fast trotting donkey or anything else. One or two of them were literally knocked down with sheer fright! At last we reached our own door in safety with our whole party, and found the boys who were to go to Kiinua Mguu, waiting in the porch for an escort thither.

As soon as we got our ten inside the house, the first thing was a visit to the pantry to see what I could find for them to eat, and after that Miss Mills took them downstairs and had a good afternoon's work shaving, washing, and dressing the whole party. She said they seemed quite to enjoy their wash in warm water, and were very ready to exchange their dirty, ragged old clothes for some nice clean new kisabaos and kikois (or loin cloths). When I saw them next they looked such very different little creatures, I think their own mothers would hardly have known them.

The servants all take a great interest in the new arrivals, and the cook wanted to know to-night how much more rice he was to cook to-morrow to provide for the increased number. This is a practical way of looking at it certainly, and I hope our friends in England will not forget this side of the question. All these new comers mean not only additional labour to those who have the charge of them, but additional expenses in every way—more house-room wanted, more food, more clothes. Will all who read this make some additional effort to meet this increased need.

The C. E. T. S. in Central Africa,

By the Rev. H. W. WOODWARD.

IT may interest some of your readers to know that at last we have commenced a branch of the Temperance Society at Magila. I am not without my fears for some of the members, but this is only a trial to see how it will work. Archdeacon Farler left me the medals and ribbons, but nothing was done until August, for the fact is that I did not know how to begin. However, we made an effort at last, commencing with a Sermon on a Friday evening, shewing them the evils of drunkenness and blessings of temperance; pointing out the fact that with them it is so rare to find a man who can use "tembo," and not be a drunkard. On the Sunday at Mattins, I mentioned it again, and invited all who would to attend a meeting after church. We used the new dormitory, and it was well filled with people. Acland Sahera first made a speech and then one or two others followed. Then I proposed that those who felt able should receive a cross, undertaking to abstain entirely from all intoxicants, *so long as*

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they retained the cross. Those who are only "hearers," instead of the cross had one of the round medals given them. In all seventy-six persons came forward, including almost all those on our Shamba, whom one most wished to become abstainers, but two or three held aloof. I feel that there is a danger that it may become a "fashion" with some rather than any thing else, but experience will show me what alterations or restrictions may be necessary.

I do not want any to think that great things have been done, or are likely to be done just yet. Probably there will be many failures at first, but we are making an effort which we trust will with God's blessing, lead to something good and useful hereafter. I hope sympathisers at home will now and then remember the Magila Temperance Society in their prayers.

Hymn.—The Missionary.

Lord, we put up a prayer to Thee,
O help Thy servant on the sea,
Be with her in each hour of need,
Her mind with all Thy comforts feed,
Her native isle, her childhood's home,
She leaves—an ocean's breast to roam,
Braves every danger for the cross,
And for Thy sake will suffer loss;
The wild waves may around her swell,
She yet will murmur "All is well,"
Clasp by the hand the souls she's won,
And dedicated to Thy Son;
Looking to Jesu 'mid the storm,
Be true and faithful till the calm.

B. E. T., *October 24th*, 1883.

The Departure from Masasi,

By the Rev. CHAUNCY MAPLES.

OUR reasons for removing our people from Masasi are now fully before our readers. But the resolve that both of us priests should at the present time leave Masasi, which we are going to do, to the charge of a *native* reader, is one that rests on totally different grounds, and in my judgment requires that we should fully explain it. In the first place it is obvious that where our Christians, and above all our communicants are, there too must be found a priest

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capable of helping them in every way, and fully able to conduct all the services of the church. Now of the two of us, I have been for the last six months, and for several more probably shall be, quite incapacitated from celebrating the Holy Communion, or even getting to church at all, by reason of my temporarily lamed leg. Without noticing others, this is in itself an absolute reason why Mr. Porter should follow our Nyassa communicants and other Christians to Newala. In discussing the matter together, he and I could of course feel no doubt as to that, but it was a somewhat more difficult question to determine whether I ought not to remain behind at Masasi, rather than follow him to Newala as has been decided. Here at Masasi, as is well known, we have had by the blessing of God, the great happiness of seeing within the last two years, a great movement towards the faith take place, in one of the largest of the Yao villages near us, and a movement appreciable, though not so pronounced, in most of the others. After the scattering that took place after the Gwangwara raid last year, the village I allude to, which is known as Machinga's, arose again on its charred ruins, and its people all came to church and class once more, as regularly as if nothing had happened. Not only do we number several baptized Christians in this village, but also its entire youth of both sexes, as well as several of the elders, are, and have been for some time, under instruction as catechumens and hearers. I need not say that we should deem it sinful, while any freedom on the matter remained, to consent to abandon our work with these people, and thus leave those who have begun well to relapse into heathenism, for want of the means of grace needful to their continuance in the way of life, and to enable them to go on to perfection. But how stands it with this village at the present time? Not once or twice, but many times, has Machinga, its headman, told me that he and all his intend *to follow us to Newala*, as soon as they have fully gathered in their harvest. He has fixed three months as the extreme limit of his stay at Masasi. To anyone conversant with African matters, that such a promise should have been given will not seem strange, for it is a matter of common occurrence for these small village communities to change altogether their place of abode, and this, too, on very slight grounds. I therefore rely on Machinga's word in the matter, and am satisfied, since I am debarred myself from ministering in the church, to leave for this short season the charge of our converts from his people, to our faithful and excellent lay reader, Charles Sulemani. Of the other Yao villages I have mentioned, but one only of any consideration, that of Akumbemba remains. Akumbemba, too, speaks of migrating to Newala, and since we have neither Christians nor catechumens of the

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first rank amongst his people, we are not concerned to make any more spiritual provision for him than we have found for Machinga. Other Yao communities have never returned to Masasi since the raid, nor even talk of doing so at the present time.

As to the Makuas, when we consider their rejection of the Gospel, I can call it nothing less after six years of its preaching amongst them by so many of us, together with the calls upon us elsewhere, and our small means of answering them, it appears more a duty to leave them than to stay with them. So far, I hope I may have made it clear that there is no very strong reason to keep me at Masasi at the present time. The reasons for my *not* staying are surely stronger. In the first place, had either of us settled to remain, it is pretty certain we should not have been able to secure the departure of the released slaves, for whose personal safety we are responsible. We have considered ourselves bound by all that has been said and determined at home, to provide that these our people, should be removed to a place of comparative safety this year. And as a matter of fact, when it came to the point, many of them expressed a very strong desire to stay here, and risk their lives on the mere chance of the raid not being repeated, for the sake of the rich crops they can raise here. Secondly the new settlement at Newala will require so much attention, that together with the needs of Matola's people, the work would prove far too much for one man to undertake single-handed; indeed two of us are not likely to carry out efficiently, all that ought to be done there during the next six months. We are deeply pledged to Matola, and are also bound to do everything for our people, and thus it is that we consider the necessity of our *both* being at Newala a most urgent one. Yet I would not have it supposed that as far as European occupation of it is concerned, Masasi as a station is abandoned. Most certainly if Machinga finds himself unable to hold to his present intention of following us to Newala, one or other of us will find his way back. At present the mountain shews signs of coming to Mahomet, though after all Mahomet *may* have to go to the mountain. Who shall say?

Meanwhile if friends at home are apt to view with suspicion our present plans as regards Newala, and dear old Masasi, let them bear in mind that in this land of flux and change, the present disposition of our forces does not profess to be of necessity more than a temporary arrangement. If the step we are taking be regretted at home, no one can regret it more than we do. But we take it after much anxious consideration, and with the conviction that if to others it may succeed in approving itself as advisable and reasonable, to us it seems a necessity.

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An Appeal
To those who pray for a Native Ministry.

WHO WILL HELP?

THERE is now in the Boys' College at Kiungani a promising pupil teacher, named Harry Mnubi. It is felt to be very desirable to bring him to England for three years, to be spent partly at school, partly at a theological college, and thus to prepare him for Holy Orders, for which he seems extremely likely to prove fit.

The Rev. J. C. Key, now in charge at Kiungani writes very warmly of the young man,* and is most anxious that this plan should be carried out.

The total expense, including *his passages*, school fees, clothing, &c., are estimated at £300, *i.e.* £100 a year; and it has been suggested that *if twenty friends of the Mission would each promise £5 annually for three years* the work would be done.

As, doubtless, the progress and well-being of the African Church greatly depends upon a native ministry being raised up, it is hoped that so good an opportunity for promoting this may not fall through for lack of funds.

We have already the promise of *seven* Annual Subscriptions, and any others who are kindly disposed to add their names are requested to write to Mrs. Blair, 5, St. John's Road, Putney, S.W.

It would be a pleasant New Year's announcement for our new Bishop and Mr. Key if we could hand them a completed list by the end of 1883.

Subscriptions already promised for Three Years.

	£.	s.	d.
Miss Gregory,	5	0	0
The Misses Toppin	5	0	0
The Sisters of the Church	5	0	0
Mrs. Blair	5	0	0
Major Parr	5	0	0
Miss Jones	5	0	0
Mrs. Newbolt	5	0	0
Other Donations	2	0	0

* See "Central Africa," April, 1883.

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Bishop Steere's Linguistic Labours

THE following memorial of Bishop Steere which we take from the lately issued Report of the Bible Society will be valued by our Readers as bringing into its due prominence his unwearied linguistic labours.

"By the death of Bishop Steere the dark continent of Africa has lost one of its best friends, and the British and Foreign Bible Society has lost one of its most zealous translators. In the Bible House we regret the loss of a gifted loyal fellow-worker, and those of us who had the pleasure of correspondence and intercourse with him feel that we have lost a sincere and affectionate friend.

"Only a few months ago Bishop Steere entered the Bible House like a beam of sunlight. The Bible House was one of the first places he visited on reaching England, and one of the last where he lingered before starting again for his mission field; and his sunny smile and frank and open manner showed that he felt at home in a Society where the ecclesiastical altitude, or latitude, of no true worker is ever called in question.

"Bishop's Steere's early visit to the Bible House was not a mere pleasure call. He carried a little parcel which contained a priceless treasure, the complete New Testament, corrected and revised, in the Swahili language. On that work Bishop Steere had concentrated his mature thought, his constant prayer, his untiring devotion, for nearly twenty years.

"When the Universities Mission commenced work in Zanzibar, in 1863, the want of the Scriptures in the language of the people was at once felt. Dr. Krapf, of the Church Missionary Society, the pioneer of East African explorers, had made a beginning in translating the Scriptures, but as has been the case with many first translations, the style was too high to be useful. Bishop Steere, with his generous appreciation for his great predecessor, says, 'They found Dr. Krapf's books of little use, not because he had misconceived the language, but because he had been, to some extent, misled by a pedantic clique of so-called learned men in Mombas, who induced him to accept as pure Swahili an over-refined kind of dialect, scarcely or not at all intelligible to the mass of the nation, and, further, because of a peculiarly confused style of writing and spelling.'

"Bishop Steere resolved at once to give the people the Gospel in their own simple tongue. Circulating the beautiful Arabic version among the Arabs, he began the work of translation, after five long years' patient toil he produced the Gospel of St. Matthew. Neither time nor

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labour was thrown away. Africa had got the Gospel of St. Matthew, and Bishop Steere had acquired the art of translating. The next portion to which he turned his attention was the Book of Psalms, and in that he acknowledges his obligation to the Rev. R. B. Girdlestone, M.A., then Editorial Superintendent in the Bible Society, and now Principal of Wycliffe, Oxford. That translation, made from the Hebrew, is still in use in the native churches.

"Other books followed in quick succession—the Gospel of St. John, the Acts of the Apostles, and the Epistles. 'The first two Epistles translated,' says Bishop Steere, 'were that of St. James and the one to the Ephesians, which I worked at during the weary waiting on the coast while the Arabs were exhausting every artifice to prevent our getting into the Nyassa country, where we are now firmly planted. It was from these translations, in the hands of an old scholar of ours, that Stanley was able to give the King of Uganda some idea of our faith. From this has flowed the mission sent by the Church Missionary Society, with all its varied fortunes, and, I trust, still great hopes.'

"The Gospel of St. Luke had been translated by the Rev. J. Rebmann, Church Missionary Society's missionary at Mombas. The version was to some extent on the same lines as Dr. Krapf's translations, but Bishop Steere wished to preserve this monument to a good man, and so Rebmann's St. Luke, with the spelling altered, stands in the complete Revised Swahili New Testament now being printed by the British and Foreign Bible Society.

"In the midst of ever-expanding missionary labour, work was begun on the Old Testament. First, a series of Reading Lessons of Bible History, down to the time of David, was prepared, and the History was completed by the Books of Kings. Then followed Genesis, Exodus, and the Book of Isaiah, 'and we hope,' said this noble worker, in one of his latest communications to the Bible Society, 'at no distant day to complete the whole Bible, and so give the negro world its completed guide to everlasting rest.' He has not been permitted to see this hope fulfilled. He has done his work well, and gone on to join Livingstone and Krapf and Rebmann and the other martyrs who have fallen in the cause of Christian civilisation in Africa. He has done his work well, and he has inspired a noble band of like-minded men and women to carry on his work, and in his case it shall be also true that 'God buries His workers, but carries on His work.'"

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Our African Post Bag.

Mr. Clarke, who is stationed at Lindi, writes:—"The Gwangwara news is good, if it be true. I have only hearsay evidence, and it wants confirming. This news is (1) Sonjila, the chief who headed the attack on Masasi, is dead. If so it is probable that the native superstition will look upon his death as a proof of European power, *i.e.* witchcraft. (2) The Gwangwaras themselves are said to be going to the west of Lake Nyassa—some say under pressure from the Nyika-Nyika, but my informant puts the reason down as the native custom of leaving a town after the death of a chief. In either case, however, it seems likely that they are really off to the west side of the lake. (3) Their head chief of all, Chipeto, conducts the attack on Meto. The Maviti of Rovuma are said to have gone to Mwalija's assistance, and, if so, the coast Arabs expect a defeat of the Gwangwaras. The Maviti use the assegai, and this the Gwangwaras never care to face. Moreover, Mwalija's men are said to be well armed and determined."

Mr. Maples, writing from Newala, reports all well, and says:—"We have been settled here just a week."

Mr. F. J. Williams, writing from Magila, August 25th, says:—"They have been passing through startling times here in consequence of the depredations of a man-eating lion. He carried off more than twenty people, but has, I think, been killed at last. Acland and Ackworth were walking from here to Umba, when they passed a woman in the road who was carrying one child upon her back, and accompanied by another walking beside her. Shortly after they saluted her, screams were heard, the people turned out and discovered the beast had attacked the woman and was eating her, *whilst the little girl had taken up a stick of mahogo and was beating the lion with it*, saying 'Mwacha Mamangu! Mwacha Mamangu!' 'Leave go of Mother! Leave go of Mother!' He took no notice of the little one's blows. One day he put in an appearance at Mr. Wallis' new station, at Mkuzi. John Swedi was away, but his wife was sitting on the baraza with her children, when she saw the lion come out of the jungle and walk quietly towards her. She was much frightened; the beast, keeping his eye fixed full on them, fell into the pit out of which the udongo for plastering had been taken, or, as she put it, was led by God into the pit. They thus got time to barricade the house. He was killed by a Digo hunter. The poor fellow was in the desert, setting his snares, when he must have seen the lion approaching. He must have fired at least

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three poisoned arrows at him, for he hit him three times before he was pulled down, and when the lion had half devoured him it died from the effect of the poison. Since then there have been no further reports of deaths, so we suppose it is the same beast. As you may imagine, there has been a great scare throughout the district, and it is a great relief to think that the beast is dead."

November 9th.—Letters were received from Misses Mills and Worsfold, Mr. Madan, Revs. J. C. Key, C. Maples, W. C. Porter, F. A. Wallis, H. W. Woodward, H. C. Goodyear, F. J. Williams, and Mr. Joseph Williams.

THE BISHOP OF MAURITIUS has held two Confirmations in the island of Zanzibar. One at Mbweni, where twenty-six candidates were confirmed—thirteen girls, four boys from the Kiungani School, and nine Shamba people. The other was held in the Old-Slave-Market Church, when thirty-one were confirmed, having been brought down by Mr. Woodward from Magila.

ONE of Miss MILLS' little boys has died of heart disease, but she has two new charges who had been picked up by H.M.S. "Osprey."

THERE is room for a medical man to make a fair private practice in Zanzibar now that Dr. Bartholomeuz is gone back to India. Will any of our friends bring this under the notice of a surgeon of a Missionary spirit?

Two Magwangwara emissaries have visited Masasi to see if tribute would be forthcoming. They were interviewed by Mr. Porter, who, of course, made it clear that none would be forthcoming from us. Mr. Porter had some difficulty in protecting them from the Makuas, who would have murdered them in cold blood.

Mr. MAPLES writes lengthily of Newala prospects. He is able to walk some fifty yards at a time, but his leg is not yet thoroughly healed up.

Mr. JOSEPH WILLIAMS says of Mtua:—"The work goes on slowly but steadily. The chiefs and people are very friendly and hospitable as I go round the villages, and a good number come regularly to the Sunday Services. Please beg people to pray for the work."

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Miss Carter writes :—" I am getting really to know the girls well, and like many of them very much now that I am able to talk to them, —I mean rather more than just set phrases. I allow them to come into my room as often as they wish in the day time, and I should like very much to have a set of dolls' cups and saucers, to have a pretence tea party. They do not care for dolls, but delight in cups, bottles, and toy animals—I believe they have never seen a Noah's Ark. How I wish you could see us ; it is such a happy life here, with just enough hardships and drawbacks to keeps us from being spoilt. As I am telling you of my *wants*, I may as well add a few special things which are greatly needed. Scrap books, not too large, with the pictures pasted on linen, Bible pictures (there are none at Mbweni), to explain to the little ones what they read, cheap dressing combs, common thimbles. Cotton handkerchiefs are much needed for Kofias, of gay patterns to wear on the head in church."

Mr. Madan writes on Zanzibar work :—" Not even Maples, I think, could make 'Annals of Kiungani' interesting, though, of course, it is much to be regretted that work which absorbs so much of the Mission's strength in men and money as the work in this island, identified, too, as it is with the late Bishop in every point of theory and practice—that this work should be so incapable of repeated presentation to the friends of the Mission in an interesting form. I believe it is mainly this, *the disproportionate representation in print of mainland and Zanzibar work, which misleads some as to the work done.* Yet it is inherent in the nature of the case. Here in Zanzibar the machine is constructed, it works smoothly, and all we have to do (at least now) is to keep the fires up, and produce an even average result on the lives of those 500 or 600 souls more immediately dependent on us, more than half being baptized Christians. Who expects a record of general or thrilling interest in a parish magazine ? On the mainland, either the machine is not constructed, or the materials it has to work on are so novel, that the interest is intense and constant even to those who are constructing it, and can be made so to others. The incidents of Maples' and Porter's lives during the last twelve months would furnish materials for a book which would really pay. His late conversations with Matola might be very presentable material for a dialogue or discussion in the style, if not the pages, of the '*Fortnightly*.' If Johnson could transfer his life to paper, the establishment of a strong base on Nyassa itself would hardly be delayed from lack of men or funds. But few could read many pages of 'Annals of Kiungani,' it seems to me."

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Miss Bashford says:—"I do hope you will be able to get some money for finishing the downstairs department of this little house. We have no kitchen, and we want a room for the children to play and have their meals in. We began to do it, but have been obliged to stop for want of money. I think £40 would finish it off. I have now twelve little girls. Pale Kamele, the woman who manages them with me, is such a good, faithful old woman. She is going to be baptized at Christmas 'Mary,' after Miss Deacon. Please don't call our Hospital a 'children's' hospital. It is for 'all sorts and conditions of men.'"

Miss Bashford also says:—"Rose has been obliged to give up her work with our little charges at Mkunazini, and live the other side of the creek, where her husband has taken a shop; but I have a single woman to help me as nurse and cook, and she is one of those faithful old people you read of sometimes, who are rare, and in consequence very much valued. She is so careful not to spend one pice too much, and is as careful of me as if I also were a child. She is not yet baptized, but has been a catechumen nearly two years, so I hope she will be soon; I hope with the next little girls. They call her mamma, and it would be nice for foster-mother and children to be baptized at the same time."

What others are doing.

If any were disposed to smile when reading Mr. Johnson's prophecy of people *yachting* on the Nyassa shortly, they will feel less incredulous on learning that Captain Foot, R.N., the newly-appointed Consul for the shores of Lake Nyassa, who is no novice in things African, is accompanied to his new post by Mrs. Foot, two young children, and an English maid-servant. "*Forward*" must be our watchword, and that quickly. The Mission will now have to provide for the spiritual needs of the English Colony on Nyassa, as well as those of the heathen. Where one family can live others will soon follow.

It is proposed, as the best Memorial to Dr. Moffatt, to enlarge and strengthen the "Moffat Institution" at Kuruman, the centre of his long labours for South Africa, where there are *Training Classes* for native students, *a Boys' School* and *a Girls' School*, the last of which is at the present time in especial need of funds.

Lieutenant Wissmann left Europe on November 12th, for a three years expedition into Central Africa. Besides officers he is accompanied by a large number of artizans.

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In a paper read at the November meeting of the Royal Geographical Society, the present work of Mr. Stanley on the Congo, was spoken of in the highest terms of praise.

We deeply regret to hear as we go to press, of the death from fever, on August 31st, of Mr. James Stewart, C.E., on the road between the Lakes Nyassa and Tanganyika.

Home Jottings.

Before these pages are in the hands of our readers the Rev. Charles Alan Smythies will (D.V.) have been consecrated Fourth Missionary Bishop in Central Africa. S. Andrew's Day, Friday, November 30th, is that appointed for his consecration. It will take place in S. Paul's Cathedral at 11 A.M., and the sermon will be preached by the Rev. Canon King, D.D.

Thanksgivings and Intercessions.—*Thanksgivings:*—

For all the many mercies of the past year.

For the news of Mr. Johnson's well-being.

For the move to Newala safely accomplished.

For progress made at Magila, and amongst the adults at Mbweni.

Above all, that God has raised up a Bishop to us after long waiting.

Intercessions:—

For the Bishop of Central Africa, that he may have health and strength for his new work; that he "may both perceive and know what things he ought to do, and also may have grace and strength faithfully to fulfil the same."

For Mr. Johnson, that he may speedily arrive safe in England.

For Mr. Maples and all those on sick leave that they may regain their health.

For all our staff that they may indeed be blest and made a blessing in their work.

For the converts that they may go on unto perfection; and for the heathen that their hearts may be turned to God.

The total of the Bishop Steere Memorial Fund now amounts to £2022 14*s.* 2*d.*

A £30 grant was received from S.P.C.K. towards passage money in August last.

Miss Ogle, of Magdalene College School, Oxford, is collecting funds towards the Umba donkey that Mr. Woodward asks for.

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Lady Kirk, of Wavertree, Sevenoaks, has invited contributions for windows, to be placed in the Slave-Market Church in Zanzibar, in memory of those who have died in doing good to Africa. One window will be for travellers, another for naval officers, a third for Consuls, and so on. The Right Hon. W. E. Gladstone has given £20.

October 31st.—Our appeal for funds is well responded to. Last year October brought in **£386**; this just ended is good for **£805.** One friend on hearing the special need just now for passage and outfit-money has generously given £70 for that purpose.

Our page of Receipts contains a very pleasant item this month, namely, a sum of £1 3*s.* 6*d.* contributed by past and present Choristers of Worcester Cathedral. We cannot forget that Charles Yorke, whom Bishop Steere considered a very real Missionary, was a Cambridge Chorister. Why should not the Cathedral have *always* one or two of their Choristers in training for the noble life of the servant of Christ (not necessarily in Holy Orders) in one or other of our Mission Stations?

Mission Life for November contains a valuable article by Archdeacon Farler; and the December number has the "Bird's-eye View" of this Mission, by Rev. Horace Waller, promised last month.

Correction.—On page 165, line 25, for "Liverpool Committee" read "Livingstonia Company."

A letter for Miss Shepherd, acknowledging clothing, lies at 14, Delahay Street.

Zanzibar Hospital.—Miss Deacon, 8, Orsett Terrace, Hyde Park, will receive contributions from one shilling and upwards.

Addresses of Members of the Mission now in England.

Archdeacon Farler, Pampisford Vicarage, Cambridge.
Archdeacon Hodgson, S. Mary Arches, Exeter.
Herbert Geldart, Esq., S. Stephen's, Oxford.
W. Bellingham, Esq., S. Boniface, Warminster.
Rev. A. C. Goldfinch, Hawk's Lane, Canterbury.
Rev. W. D. Lowndes, Little Comberton, Pershore.
H. B. Bradley, Esq., Selwyn College, Cambridge.

All matter intended for insertion in CENTRAL AFRICA should be sent to the REV. R. M. HEANLEY, THE RECTORY, WAINFLEET, and reach him not later than the 8th of each month. Extracts of general interest from private letters will be most acceptable.

CASES FOR BINDING "Central Africa," can be had 8*d.* each, from the Publishers or at the Office.

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No. 12. PRICE ONE PENNY DECEMBER 1, 1883.

CENTRAL AFRICA

A MONTHLY RECORD OF

THE WORK

OF THE

Universities' Mission.

Servant of Servants

LETTERS. The Office of the Mission is now at **14, Delahay Street.** All communications from the Southern Province, concerning the Mission, should be addressed to the Secretary, **Rev. W. H. Penney, 14, Delahay Street, Westminster, S.W.**; whilst those from the Northern Province, should be addressed to the Hon. Organizing Secretary, **Rev. John Miles Moss, Blundell Sands, Liverpool.**

REMITTANCES.—Money Letters should be addressed "**The Rev. the Secretary of the Universities' Mission to Central Africa, 14, Delahay Street, S.W.**"

All Cheques and Post Orders should be crossed "Drummond & Co."

NEED OF FUNDS.—£1,600 in Special Subscriptions wanted before the end of the year.—The accounts for the second quarter of 1883 have arrived from Zanzibar, and we find that £11,550 is the sum *we must raise this year*; **as against this the regular part of our income is but £9,000.** We hope our friends will remember our venture of faith, and help us out by donations. The necessary rest-time has this year come round for several of the Missionaries, and passages so far amount to £800. (Eight have come home, and ten will have gone out by the end of October, but seven others ought to come home at once.) The new Bishop will begin work with a staff of forty—a number never reached before—and at the same time the number of Africans dependent (wholly or in part) on the Mission was never so large.

FUNDS.—All monies intended for this year's account should reach Delahay Street before the end of the year, but the books will be kept open until the 16th of January, for the convenience of any who are unable to send by December 31st.

The Secretary acknowledges the following sums received for the Mission from October 15th to November 15th, 1883:—

O, M, or L signifies Offertory, Meeting, or Lecture.

				£	s.	d.
Bath and Wells Diocese—						
Todd, Rev. R. U., per—						
Brown, Rev. W. S. ..	1	0	0			
Trevelyan, Miss J. ..	3	3	0			
				4	3	0
Stanton Prior .. O	0	10	10			
Sampford Brett O	4	0	0			
				4	10	10
Frome Selwood .. .. O				8	9	0
Ilminster .. .. .. O				3	15	3
Thank Offering				1	0	0
Buller, Miss M. S., per—						
Buller, The Misses ..	0	6	0			
Burt, Mrs.	0	5	0			
Beviss, Miss	0	5	0			
Beete, Miss	0	4	0			
Chaffey, Mrs.	0	2	6			
Coling, Mrs.	0	5	0			
Draper, Miss	0	5	0			
Elrington, Mrs.	0	5	0			
Friend, A	0	2	6			
Gifford, Mrs. W. ..	0	10	0			
Gould, F. B. Esq. ..	0	10	0			
Lemon, Misses	0	5	0			
Patteson, Miss ..	0	10	0			
Spicer, Miss F.	0	5	0			
„ N. W. Esq. ..	0	5	0			
Weaver, Mrs.	0	5	0			
				4	10	0
Canterbury Diocese—						
Day, Rev. A.				0	10	0
Possehl, Mrs.				1	0	0
Crowe, Miss				5	0	0
Chester Diocese—						
Townshend, C. Esq. per—						
Barton, Mrs.	2	0	0			
Gamon, J. Esq.	1	1	0			
Herford, A. F. Esq. ..	2	2	0			
Hutchinson, Miss ..	1	0	0			
Park, Miss	1	1	0			
Upperton, Rev. Canon	1	0	0			
				8	4	0
Jacobson, Mrs.				3	0	0
Upton L				3	11	0
Shaw, Rev. D. .. .. (*sub.*)				1	1	0

				£	s.	d.
Chichester Diocese—						
Cattley, Miss (*don.*)				1	0	0
Cattley, Miss Kate (*don.*)				1	0	0
Adams, Rev. E. C. (for Passage, &c.)				75	0	0
H. C. P. (*don.*)				10	0	0
Barwell, Rev. A. H. S.				2	0	0
Hare, Miss				0	15	0
Anon (per Rev. F. J. Mount) ..				0	5	0
Cardale, Rev. E. T.				1	1	0
Ridge Chapel .. .. O				5	0	1
Stedham .. .. .. O				1	8	3
Bexhill .. .. .. O				1	0	0
Heene .. .. .. O				14	7	0
Albourne .. .. .. O				7	2	7
Anon (per Rev. F. J. Mount) ..				1	8	3
E. Y. S.				10	0	0
Durham Diocese—						
Dingle, Rev. J.				0	2	6
Christ Church, Sunderland L				0	17	1
Dickinson, Mr. W. H. .. (*sub.*)				2	2	0
Hughes-Hughes, Mrs. .. (*don.*)				1	0	0
Gateshead L				2	3	0
Ryton-on-Tyne L				0	13	3
South Shields L				2	0	0
Ely Diocese—						
Bevan, Beckford, Esq. (*don.*) ..				10	0	0
Exeter Diocese—						
Berkeley, Miss F.				0	5	0
Stabb, Miss A. W.				0	5	0
Newland, Miss				0	10	6
Champernowne, Rev. W. (1882-83)				2	2	0
Gooch, Miss				2	2	0
Troyte, C. A. W. Esq. (*sub.*) ..				3	3	0
Exwick .. .. O & M				2	5	11
Huntsham .. .. .. M				5	3	3
Gloucester & Bristol Diocese—						
Madan, Rev. Canon				10	0	0
Prevost, Ven. Sir G. Bart. ..				0	10	0
Cold Ashton .. .. M				2	0	0
Frampton Cotterell .. M				1	2	10
Iron Acton .. .. .. O				1	17	2
„ „ (*boxes*)				4	8	6
Hinton .. .. O				1	0	4
Dursley .. .. .. M	16	11	6			
„ .. .. .. O	1	2	6			
				17	14	

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GLOUCESTER & BRISTOL DIOCESE—*continued.*

	£	s.	d.
Parr, Major T. R. per—			
Baron, Miss	0	5	0
Baron, Miss Alice ..	0	5	0
Baron, Miss L.	0	5	0
Blackley, Miss	0	10	0
Brookman, W. F. Esq.	0	5	0
Bush, W. H. Esq. ..	0	5	0
Bengough, Mrs. ..	1	1	0
Cuthbert, Rev. G. S.	1	1	0
Collings, Mrs.	0	5	0
Downie, Lady	0	5	0
Downie, A. F. Esq. ..	0	5	0
Edwards, Miss	1	1	0
Errington, Miss ..	0	5	0
Greenstreet, Rev. O. P.	0	5	0
Harding, Lady	0	10	0
Hare, Mrs. Sholto ..	0	10	0
Harley, E. A. Esq. ..	2	2	0
Innes, Mrs. Rose ..	0	5	0
Marshall, Dr.	1	1	0
Mather, Mrs.	0	10	0
Napier, Miss (Bible Class)	0	5	0
Newbolt, Mrs.	1	1	0
Newcomb, Mrs.	6	2	0
North, Miss	0	7	6
Parr, Col. W. Chase..	1	0	0
Parr, Mrs. W. Chase..	1	0	0
Parr, Major T. R. ..	2	2	0
Parr, Mrs. T. R. ..	0	5	0
Parr, T. Esq.	0	5	0
Pocock, Rev. N.	0	5	0
Price, Rev. H. H. ..	1	1	0
Parr, Miss Helen ..	3	0	0
Parr, Miss Laura ..	1	0	0
Shipley, Conway, Esq.	2	0	0
Spafford, G. O. Esq. ..	0	10	6
Stephens, Miss, per .	0	15	0
Strode, Miss Chetham	0	10	0
Stuart, Lieut.-Col. H.	1	0	0
Strickland, E. Esq. ..	0	5	0
Tinling, Rev. Canon .	0	5	0
Thompson, Rev. H. L.	5	0	0
Towgood, Mrs.	1	0	0
Trollope, Mrs.	0	5	0
Tyndall, Miss	0	10	0
Walcott, Miss	0	10	0
Warren, Captain ..	0	5	0
Wickenden, Rev. Canon (The late)	5	0	0
Wills, Mrs. F.	5	5	0
Worsley, S. Esq. ..	2	2	0
Wright, W. Esq. Jun.	0	5	0
Anon	0	5	0
	54	7	0

HEREFORD DIOCESE—

Ocle Pychard (Sale of Work) ..	18	0	0

LICHFIELD DIOCESE—

A Friend, per Archdeacon Iles (for Missionary at Abdallah Pesa's)	80	0	0

LINCOLN DIOCESE—

Warren, Rev. C. per—			
Gainsford, Mrs. ..	0	10	0
Streatfeild, Rev. G. S.	0	10	0
Gibson, Rev. H. F.	0	10	0
	1	10	0

LIVERPOOL DIOCESE—

Richmond, H. C. Esq. (*sub.*)	0	5	0
Paget, W. S. Esq., M.D. (*sub.*)	1	1	0
Jones, Ven. Archdeacon (*sub.*)	1	1	0
Livingstone, Rev. R. J. (*sub.*)	1	1	0

LLANDAFF DIOCESE—

Mountain Ash 0	5	0	10

LONDON DIOCESE—

Goddard, Rev. W. W.	2	2	0
Bassett-Smith, Miss W. M. ..	0	10	0
Garwood, Miss	0	5	0
"Banner of Faith," Readers of, per Sister Caroline	5	10	0
Griffith, Mrs.	1	0	0
" " (*box*)	0	5	0

LONDON DIOCESE—*continued.*

	£	s.	d.
Talbot, J. G. Esq., M.P. (*don.*) ..	5	0	0
Weeks, Mrs.	0	2	6
C. P.	1	0	0
Crispin, Miss	0	2	6
Wedgwood, Miss (freight) ..	0	3	6
Blyth, Miss E. (*box*)	0	3	6
Smith, Right Hon. W. H., M.P. (*don.*)	20	0	0
Anon (*don.*)	1	0	0
Holman, Dr.	1	1	0
Hanbury, Miss P. R.	0	5	0
Jackson, Miss, per—			
Fulham Work Party, Members of .. 2 10 0			
Lammin, W. Esq. .. 0 10 0			
	3	0	0
St. Paul's Mission Union ..	40	0	0
Tottenham, St. Mary's	1	19	6
Books sold 2 4 9			
" " 32 12 3			
" " 1 15 9			
" " 1 10 6			
	38	3	3

MANCHESTER DIOCESE—

A Lady, per Rev. R. K. J. (*don.*)	5	0	0
Bury, S. Thomas L	1	0	10
Rochdale L	1	17	1
Heywood, S. Luke.. .. L	3	15	10
Oldham, S. Mary L	1	4	10
Swinton Mission Army .. (½ *year*)	11	19	3

NEWCASTLE DIOCESE—

Newcastle, Rt. Rev. the Bishop of	1	1	0
Nunneley, Rev. F. B. (*don.*) ..	0	10	6
Patterson, Rev. A. H. (*sub.*) ..	1	1	0

NORWICH DIOCESE—

Baconsthorpe 0	2	0	0

OXFORD DIOCESE—

Goddard, Miss, per—			
Bunny, Mrs. & Misses 1 5 0			
Goddard, Miss A. .. 1 1 0			
" " S. T. .. 1 1 0			
" " Janie . 1 1 0			
" " E. .. 0 2 6			
Majendie, Misses .. 1 1 0			
Ward, Miss 0 3 0			
	5	14	6
Trevelyan, Rev. W. P. (*don.*) ..	5	0	0
Risley, Rev. W. C. (1882-3) ..	2	2	0
Bullock, Rev. J. (*sub.*)	2	0	0
Snuggs, Miss A. E. (*box*).. ..	0	15	6
Wolverton, St. Mary .. 0	8	19	3
Calverton 0	1	10	0
Speenhamland, St. Mary's 0 0 12 6			
Do. .. .. M 2 3 7			
	2	16	3
Marlow 0	11	0	0
Hurley 0	11	6	7
Oxford, SS. Philip and James 0	1	0	0
" " " 0	11	14	1
Burnham 0	3	17	6

PETERBOROUGH DIOCESE—

Sibbertoft 0	1	12	4
Stowe-Nine-Churches .. 0	10	0	0

RIPON DIOCESE—

Waddington, Mrs. .. .. (*box*)	0	5	4

ROCHESTER DIOCESE—

Stopford, Misses	5	0	0
" Miss (*don.*)	5	0	0
H. Miss (*don.*)	1	1	0
Upper Tooting, Church Institute Bible Class	4	0	0
Balham, S. Mary	9	8	8
Phillips, Mrs.	5	0	0

ST. ALBANS DIOCESE—

Harrison, Mrs. J.	0	10	0
Great Chesterford 0	5	5	11
" " Missionary Association	15	3	8

ST. ASAPH DIOCESE—

Heaton, Miss	1	0	0

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	£	s.	d.
SALISBURY DIOCESE—			
Bigg, Rev. T. F., per—			
Watts, Rev. R. R.	1	1	0
Rooke, Rev. F. J.	2	2	0
Salisbury, S. Thomas's Missionary Union	2	7	0
Charlstock .. .. M	1	16	6
WINCHESTER DIOCESE—			
S. M. T. (*don*)	7	0	0
Ridley, Mrs.	3	0	0
WORCESTER DIOCESE—			
Woodward, Rev. H. H. (Mus.Bac.)	2	0	0
„ per, Choristers past and present Worcester Cathedral..	1	2	6
Rew, Miss, pupils of (*box*) ..	0	8	1
Isaac, Rev. E. W.	0	10	6
Banister, Rev. C. L.	0	5	0
Malvern Priory Church .. 0	1	4	8
„ „ Missionary Guild	1	0	0

	£	s.	d.
WORCESTER DIOCESE—*continued.*			
Gnarlford 0	3	14	9
Wyche 0	1	10	0
YORK DIOCESE—			
Ellis, Rev. J. R.	0	5	0
Heslop, Rev. E., per	0	11	9
Burton-Fleming 0	2	10	0
Flyingdales.. 0	2	10	0
SCOTLAND—			
Rankin, Rev. Dr. (*sub.*)	0	5	0
IRELAND—			
Fowler, Miss H.	1	0	0

CORRECTION.—10*s.* acknowledged from East Brent Working Party in our November number should have been £7 10*s.*

Bishop Steere Memorial Fund.

Donations may be paid to the Secretaries, at 14, *Delahay Street, or to the* BISHOP STEERE MEMORIAL FUND, *at* Messrs. DRUMMOND, *Charing Cross.*

Amount required, £5,000.

Contributions paid or promised up to Oct. 15th, 1883, £2,022 14*s.* 2*d.*

Twelfth List of Contributions.

	£	s.	d.
CANTERBURY DIOCESE—			
Possehl, Mrs. (*2nd donation*) ..	1	0	0
EXETER DIOCESE—			
Hodgson, Ven. Archdeacon ..	1	1	0
„ Mrs.	1	1	0

	£	s.	d.
LONDON DIOCESE—			
Wharton, Henry, Esq.	0	10	0
Anon..	2	0	0
Kentish Town, S. Luke's.. ..	3	9	3

Miss J. C. Randolph, Dunnington Rectory, York, Treasurer of the CHILDREN'S FUND, acknowledges the following for OCTOBER, 1883 :—

	£	s.	d.
Dublin, Alexandra Coll. Students	7	0	0
Dunnington School	0	3	1½
Finborough School Children ..	3	10	0
Hayward's Heath, S. Wilfrid's ..	7	0	0
Do. Do. (*3 little boys*)	0	10	0
Hambleden	7	0	0
Strong, Miss C. B.	10	0	0
Williams, Mrs.	5	0	0
Wilde, Mrs. R.	7	0	0
Wolverton Children, Holy Trinity	7	0	0
Willis, The Misses	6	0	0

*** ALL OFFERS TO PROVIDE FOR CHILDREN SHOULD GO TO MISS J. C. RANDOLPH.

Archdeacon Farler acknowledges receipt of the following for Magila special purposes:—

	£	s.	d.
Ossington, The Viscountess ..	70	0	0
Clements, The Lady Elizabeth ..	20	0	0
Lurgan, The Lady	5	0	0
Leslie, Miss Emily, Per	1	1	0
Menzies, The Rev. Canon	5	5	0
Dickson, Miss	1	0	0
Dowty, Rev. Geo. per .. 0	1	4	0
Thackeray, Miss Rosa	1	0	0
Salisbury Cathedral 0	17	11	2
Burghclere .. .. .. M	2	12	6
Shafto, T. D. Esq.	1	0	0
Alexander, Mrs. of Holwood ..	1	0	0
Ossington, The Viscountess (*2nd don.*)	300	0	0

The Rev. **W. Foxley Norris** acknowledges the following received for the Painted Window Memorials of Explorers, &c., in the Nave of Christ Church, Zanzibar :—Miss Chinnery, £15; A Friend at Witney, £1; Miss Macaulay, £2; for Magila, Miss Penrhyn, 10*s.*; for Comforts for Sick Missionaries, through Miss Allen, S. Gurney Buxton, Esq., £10.

PARCELS for the Mission or the Missionaries should be sent to Messrs. G. C. Scrutton & Co., St. Dunstan's House, Idol Lane, E.C., *and the carriage on them paid to London;* they will then be forwarded to Africa at the cost of the Mission, and will be acknowledged in "CENTRAL AFRICA" when we hear of their arrival at Zanzibar. The name and address of the sender and a list of contents should be enclosed in each parcel. The next shipping day is **Dec. 17th.**

PARCELS RECEIVED IN ZANZIBAR.—The following have been received during August and September:—Large Box of Toys and Clothes, &c., Rev. A. Loxley; Clothing, Miss Atkinson; Clothing, Miss Huband's Working Party; Kisibaus and Red Twill, Miss E. Smith; Violet Velvet for Altar Frontal; Two Chalice Veils, Mrs. Johnson; Parcel of Clothing for Magila, Ditto for Mbweni, Miss Lowndes; Kanzus, Kisibaus, Prizes, &c., Mrs. F. C. Trench; Books, Mrs. C. Congreve; Large Parcel of Clothing, Chichester Working Association; Ditto, Mrs. Welch's Working Party, Portfield: Kanzus, Kisibaus, Dresses, &c., Miss G. F. Martin; Clothing, Scrap Books, Dolls, &c., Miss S. Mosley; Kisibaus, &c., Winkfield Work Party; Large Parcel of Clothing, Anonymous; Parcel from Miss Leslie, with Enclosures from Lady Hill and Miss Curry; Parcel from Miss Ridley, with Enclosures from Mrs. Wetherell and Miss Gibson. Received by Rev. P. L. Jones-Bateman in Zanzibar, £3 from "An Attached Servant;" £2 from Mr. Dalton, for Slave Boys. FOR MAGILA—Sixty Kisibaus from Putney Working Party and Parcel of Girls' Frocks, &c., for Mbweni; Box of Clothing from St. Luke's Working Party and Chesterton, Cambridge; Slides from Canon Furse.

MAILS for Zanzibar are despatched via Brindisi, every Friday, for conveyance from Aden as opportunities offer.

"CENTRAL AFRICA" in quantities from the office of the Mission at 9*d.* a dozen. Press of matter obliges us to omit our usual Notices, and we ask our friends to refer to November.

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